

# ADVENT HARBINER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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## Poetry.

### Tears.

BY OWEN G. WARREN.

The rod that smote the desert rock,  
Brought forth the fountain at the shock;  
And Israel's fainting thousands sank  
Down by the living stream and drank—  
The rod but touched the heart of earth,  
And pure and healing streams gushed forth.

Withered and parched, in sore dismay,  
Israel's countless thousands lay;  
Prone on the earth they fell and died,  
Till Moses' rod drew forth the tide.  
They rose—they drank—the fainting men,  
Touched by the water, lived again.

When sadness long has held control,  
And darkened o'er the suffering soul—  
When, amid suffering, pain and strife,  
Man almost wears of this life,  
And in despair of solace nigh,  
Would gladly lay him down and die—

Then, on the heart, affliction's shock  
Falls like the rod upon the rock;  
Tears flow—they wash away the pain—  
The fainting spirit lives again;  
Man springs from terror and dismay,  
And goes with gladness on his way.

## Communications.

### Contrast between Protestantism and the Gospel.

BRO. GREW TO BRO. CATLIN.

I fully agree with you that, in respect to some important subjects, the teaching of Protestant churches, 'is palpably different from the teaching of the Bible.' Those truths, however, which most concern the glory of God and the salvation of men, are taught in Protestant churches. That the divine law is 'holy and just and good'—that sin, which is the transgression of it, is 'exceeding sinful'—that salvation flows from the love of God, only through and by Jesus Christ—that depraved and guilty men are commanded to repent; and invited freely, without exception, to partake of this salvation—that they must be born again, repent and believe the gospel, or be forever excluded from the kingdom of God; and that without holiness 'no man shall see the Lord,' are vital truths of Christianity, taught in Protestant churches. I firmly believe that, at the coming of the Lord Jesus, it will be found, that, notwithstanding errors on baptism, future punishment, immortality, and the kingdom of God; the preaching of these truths, in Protestant churches, has been the power and wisdom of God unto the salvation of millions of souls.

Dear brother, both truth and charity require us to discriminate between truth and error; and between those whose delight it is to serve God, and those who serve him not. This we may do without sanctioning any error either of doctrine or practice. I would humbly suggest a term as a title for your work—*A Contrast between the Bible and some points of Modern Theology*. You understand, however, that in my view, there should be some change of sentiment in the work, to make it fully conformable to such a title. I desire to suggest these things in the spirit of meekness and love, brother.

How the fact of the title having 'arrested the attention of some, Bro. Grew for one,' is 'evidence that the title was well chosen,' I cannot perceive. Would it not have arrested attention if it had been really objectionable?

You remark, 'I believe the fire in heart shall see God.' This is conceding that baptism is

not essential to salvation; unless you affirm that an error of judgment respecting it, is incompatible with purity of heart. Permit me to ask, if some persons who, through the force of tradition, err on the subject of baptism, do not give more evidence of purity of heart and life, than some real Christians whose views of baptism are scriptural? It is no more necessary for me than for you, to know, from revealed testimony, that the names of those we fellowship as the disciples of Christ, are in the book of life. According to Paul, there is such a thing as believers 'knowing [their] election of God.'

I desire not to be misunderstood, in respect to the sense in which I use the word 'essential.'—There is no doctrine, truth, or ordinance of God's Word which is non-essential. All are essential to perfect character, but all are not essential to Christian character. Did the prejudices, and errors, and partial unbelief of the disciples of Jesus exclude them from his heart of love?—Nay, verily. Why did he own them as his true followers? Because they loved him and left all to follow him. Yet they erred in respect to the nature of his kingdom, and, for some time, did not fully believe what he had told them of his death and resurrection. The word we revere, brother, requires us to receive the weak (i. e. the erroneous) in the faith, not because their errors are of no importance, but because God has received them. Rom. xiv. 3; xv. 7. This is a general principle, and not simply applicable to days, meats, &c. The apostle applies it to such as were weak, or in some degree erroneous on the doctrine of the divine unity; acknowledging such an one, as a brother for whom Christ died. 1 Cor. viii. 1-11.

In reply to my Scripture quotations and arguments, to prove that salvation is inseparably connected with faith and love, and that a correct knowledge of baptism is not essential to faith and love, you remark—'The proof that baptism is essential, is found in the fact, that our Lord has, in numerous instances, connected forgiveness of sin and salvation with faith and baptism. No brother, this is not proof, unless our Lord has inseparably connected baptism with salvation as he has repentance and faith. He has said, 'Except ye repent ye shall perish.' If ye believe not—ye shall die in your sins.' No such declarations nor any of equivalent import, are found in the Scriptures concerning baptism. Your argument proves too much. It proves that the actual partaking of bread and wine in the Lord's supper is essential to communion with the body and blood of Christ, for such communion is connected with receiving the bread and wine. 'The bread which we break, is it not the communion of the body of Christ. The cup which we bless (or for which we bless God) is it not the communion of the blood of Christ?' This is indeed one medium of communion, but certainly faith and love introduce to such communion, although the judgment may be erroneous respecting the duty of partaking of the emblematic elements.

Having quoted passages which you think prove that baptism is essential (i. e. to salvation,) you exclaim, 'Now mark! Bro. Grew's course of reasoning would hush down this class of Scriptures.' Here you assume the point to be proved, viz., that these passages not only teach a connection between baptism and salvation, but an inseparable connection.

Now mark! I will prove that not one of

those passages prove the point at issue. I will prove that my course of reasoning leaves all these divine testimonies standing in the majesty of truth.

What is my reasoning? Is it that baptism is unimportant?—that dying men may trifling with this divine ordinance? Is it that believers are not to be baptized for the remission of sins, or that baptism may not be considered, in some sense, the washing away of sins, or that believers, in baptism, do not put on Christ? No, verily.—My reasoning is, that proving a thing to be a mean to an end, is neither proving it to be the only or an essential mean to that end, so that the end cannot be attained without it.

Luke iii. 3. John came 'preaching the baptism of repentance for the remission of sins.'

This passage does not express or necessarily imply that baptism is essential to remission.—It only represents it as one mean. Now suppose my reasoning to be correct, that 'the blood of Jesus Christ cleanseth from all sin' in some cases, without baptism, does my sentiment falsify the passage? Does the passage necessarily imply that there is no other way of being saved but by baptism in connection with repentance? It certainly does not. My reasoning therefore is not only sustained by other passages which I have adduced, but is compatible with this also.—If it should be said that the passage does not declare the absolute necessity of repentance any more than that of baptism to remission, I reply, this necessity is declared in other passages:—'Except ye repent ye shall perish.' Now, brother, when you have adduced the divine declaration, Except ye are baptised ye shall perish, you will have made out the parallel. This reasoning applies to the other passages which you have quoted.

With you 'I regard both lists' of passages, that we have given 'as alike divine and authoritative' and 'admit the truthfulness of both classes,' but I cannot admit my brother's construction. Neither can I admit that 'faith, love and baptism are of equal importance.' 'The greatest of these is charity,' i. e. love.

You remark, 'I can prove by Bro. G. and the Bible, that baptism is essential to faith and love,' because I have admitted that 'baptism is a public profession of our faith in Christ;' and you observe, 'it is essential to faith that it be made public.' You may perceive that your argument is unsound, by observing that I have not said that baptism is the only or an essential (i. e. essential to salvation) public profession, &c. If it is essential to faith that it be made public, (which I do not believe without cases of exception, for a man may believe with the heart without having an opportunity of making a public profession) there are other 'heaven appointed' ways of publicly professing faith besides baptism, though this is an important and significant one.

The supper of the Lord is another.

You remark, 'Faith without works is dead.' Now brother, if there are no other works but baptism, then indeed such reasoning may be conclusive, but it is an undeniable fact, that some who err in baptism, show their faith better by their holy works, than some real baptist Christians. On a more critical review of your reasoning, I think your intelligent mind must perceive that your inferences are not in the premises.

'Whosoever, therefore, (you observe) is es-

sential to perfect faith, and signify our love, is essential to Christian character. This proves too much. It proves that the weak (i. e. erroneous) in the faith, whom the inspired apostle affirms 'God had received' (Rom. xiv.) were not Christians!

I did not write that the woman 'was never baptised.' Luke vii. 48. I affirm that, although baptism was previously appointed, her sins were forgiven on the manifestation of her faith and love, previous to baptism, which proves that baptism is not essential to remission.

I have indeed 'read in the Scriptures, "What God hath joined together, let no man put asunder." Therefore, beloved, you must not put asunder faith and love and salvation, which God hath joined, as I have proved. We must neither 'add unto,' nor 'take away,' from the words of the book. I do not put asunder 'repentance, faith and baptism,' as prescribed duties. Before you have authority to put baptism into the chain of things essential to salvation, you must adduce the divine testimony that we cannot be saved without it. This you have not done. Proving it to be a duty, or that it has some connection with remission and salvation, is not sufficient.—You must prove that there is no remission and salvation without it. 'For as many of you as have been baptized into Christ have put on Christ.' Is it contradicting this to say, as I do, that a true believer is united to Christ by his faith? The passage does not necessarily imply that none but the baptized have put on Christ, and as such a construction is opposed to other plain passages, it is inadmissible.

I have not attempted the 'settling a question of such importance' by 'mere appeals to human sympathy.' I have appealed to the word of the Lord. I have, in addition to this, referred to some illustrious examples of that holy faith and love, with which the Scriptures inseparably connect salvation. You remark, 'Jesus must be convicted of jest, or lying, rather than so many good men be lost.' I am sorry that you have written this. You certainly ought to have refrained from doing so, until you can adduce, at least, one declaration of the Son of the Blessed, that no man can be saved without baptism.—Until you can produce a declaration of the Spirit of Truth, which necessarily implies this, you fail to establish your position. It deserves your serious consideration, brother, that in all the catalogues of persons who will be excluded from the kingdom of God, the unbaptized are never mentioned.

In reference to the holy men I referred to, you ask, 'Suppose they were better than thousands who have been baptized. Does that alter the gospel system of salvation?' To this, I reply, that it would be a marvellous and very incongruous 'system of salvation,' which excludes better Christians than it embraces!

I have not said that repentance is always a change of moral principle. Repentance is a change of mind. The repentance which God requires of the sinner, is a change from the love of sin to the love of holiness. This is moral principle. The 'Just One' will not condemn sinners 'because they cannot,' but because they will not repent. The fact that Christ is 'exalted to give repentance,' proves our dependence on divine influence.

May the Lord give us understanding in all things.

Philadelphia, Pa.

## Questions and Answers.

BRO. MARSH:—I should like to propose a few questions to Bro. Cook, to be answered through your paper.

Luke xx. 33. ‘All live unto him.’ 2. Cor. v. 14, 15. ‘They which live,’ &c.

1. Are the *all* in Luke, the children of God, or those of whom it is said, God is their God? And do they live *o* him in view of a resurrection?

2. Does the apostle, in 2 Cor. v. 14, mean by the expression, and ‘all were dead,’ that all men are under the sentence of death, or under death from Adam’s transgression? And that all the personally guilty, held to the second death for their sins?

3. Do *they* of the *all thus dead* in 2 Cor. v. 15, live by the gospel through faith unto God, in view of a resurrection, as well as by the present life of faith?

4. Will all the dead have a resurrection? If so, will it be to receive the great recompence of reward and punishment? Can reward and punishment be rendered to any but to those on probation for life?

5. Have all of Adam’s posterity had a probation? Will they not have a probation, since Christ died for all?

R. CADWELL.

South Cortland, N. Y.

Aus. 1. Yes. They live in the purpose of God. When that purpose is accomplished they will live. Rom. iv. 17.

2. Yes. It is in consequence of Adam’s transgression that the appointment of death was made. ‘It is appointed unto men once to die.’ The appointment is found in Gen. iii., and in the divine proceeding based on the fall of man.

The condemnation to the second death is pronounced only on those who believe not—who ‘love darkness rather than light.’ Hence, if ‘the gospel of Christ’ had not been given to men, there would have been no second death.

3. Yes. Seeing that a resurrection is an essential part of God’s plan for saving or immortalizing man, it follows that none live to God, but on the principle that the resurrection shall be realized, and intelligent faith embraces the promise of life in connection with a resurrection of the dead, or translation. The phrases, ‘new creature’—‘hath eternal life,’ &c., always embrace the whole work from conversion to resurrection. 1 Cor. i. 30; John vi. 40; Heb. ix. 12, 28.

4. The resurrection applies to ‘the just [justified] and the unjust,’ or those condemned for loving ‘darkness rather than light.’ John iii. 16–20. To the last inquiry, I say, No. God never gathers where he has not sown. ‘Where there is no law there is no transgression,’ and no reward or retribution.

5. Speaking in general terms they ‘all’ have probation. But where there is no moral capacity, there is no responsibility; consequently, no virtue or vice, and no praise or blame. This is an exception to a general rule. Rom. iv. 15; v. 13. Some ‘sin without law’—the knowledge of the word of God—and such ‘perish’ (like the people of Sodom, Luke xvii.) without being judged by the written law—or word of God.—Rom. ii. 12–16.

J. B. C.

## Mesmerism.

## REPLY TO BRO. WELLS.

I see by the *Harbinger* of Jan. 15, that Bro. Wells has taken some exceptions to my views of mesmerism. He says he ‘should have no hesitancy in attributing it to that agency, [the devil], if he [I] would convince me [him] that the mesmeric influence is not identical with the influence exerted by the serpent in “charming” its prey.’

Now, Bro. Wells, there is a cheaper way to get along and arrive at the truth. Just convince me that the influence exerted by the serpent in charming his prey is identical with mesmerism. The object of my pamphlet is to show what mesmerism is, not what the charm of serpents is. You seem to think the charming power of the serpent is the same as mesmerism, and ‘is a natural principle that pervades animated nature.’ Very well; then it is a science in the strictest

sense of the word. Again, you say, you are satisfied that mesmerism has no claim to the name of science? Now, if you will write a pamphlet, and reconcile these facts which you have alluded to and acknowledged, ‘I should be desirous to see the work published.’

But whether I can reconcile the facts you allude to, depends on whether you can prove them to be facts or not. It never has been done. If you can not reconcile different parts of your own theory, I am not bound to do it for you; but, if you will wait with patience, I will tell you what mesmerism is.

Z. CAMPBELL.

Englishtown, N. J. Jan. 22, 1853.

## Mediatorship.

‘THE LAW’ is a term applied in the Scriptures to that system of things enjoined by Jehovah upon the Twelve Tribes of Israel through Moses; the law was given through Moses, (John i. 17) and hence it is styled the *Law of Moses*; not because it originated from him as the French code did from Napoleon, or certain laws of Greece from Draco and Solon; but because it was transmitted through him as the medium of communication between the Lord of the Universe and the descendants of Abraham in the chosen line of Isaac and Jacob, whom he surnamed Israel, of whom he descended to become the King. ‘He gave them a fiery law,’ (Deut. xxxiii. 2,) which he caused to be delivered to Moses for promulgation. He did not leave his throne in the light to commune with Moses in his own proper person; for no man shall see him and live: (Ex. xxxiii. 20; 1 Tim. vi. 16,) but he imparted his will to the angels of his presence, ‘who do his commandments, hearkening unto the voice of his word; and these, as faithful ministers of his pleasure, (Ps. ciii. 20, 21,) handed to Moses his high, and holy, and just decrees, with all the sanctions of Sinai recorded in the Book.’ Thus the law was ordained by angels in the hands of a Mediator, (Gal. iii. 19) who was Moses, occupying the middle ground between Israel and their King.—Terrified with the thunder-tones in which the Decalogue was delivered, which made even Moses quake with fear, they besought Jehovah to speak to them only through the medium of their brother. In making this request they proposed a *Mediatorship*, and suggested the appointment of Moses to the office. They had acknowledged themselves Jehovah’s nation, and now they wished that the communication between them should be through an intermediate person with whom they could confer without terror. The proposal pleased Jehovah, who said ‘they had well spoken what they had spoken,’ and their request was consequently complied with. From this time the Mediatorship became an ordinance in Israel, Moses was the first that held the office, in which he officiated as a priest, prophet, legislator and king. After the nation was planted in Canaan, the high priests acted in the character of mediators, being Jehovah’s supreme magistrates over the people, for the pontificate was always above the kingly office, though many of the kings treated the high priests with indignity. Moses was the only representative of a mediator that has yet appeared in Israel. He was Jehovah’s representative in all his relations to the nation.—David and Solomon shared the mediatorship with Adon the high priest, but it was only as kingly, not priestly and legislative, representatives of Jehovah. They were mediatorial administrators of Moses’ law; and representative men in the offices they sustained—Jehovah’s representatives individually representative in their historical outlines of the mediator like unto Moses, who shall hereafter appear as king in Jeshurun.

No other nation besides Israel received a law ‘ordained in the hand of a mediator.’—The constitutions and laws of the nations have been given to them by evil men who have subdued them; or by men no holier, whom they may have chosen to rule over them. Hence their organizations are evil, and the spirit which actuates them, is satanic. The supreme power is one, and the people is another, and there is no

mediator—‘no days-man betwixt them that might lay his hand upon them both.’ Their laws and institutions being human, purely so, or rather devilish, they have no intercourse with God; for if they spoke to him and he should answer, seeing that they have no mediator, they would be as terror-stricken as Israel of old, and cry out, ‘Let not God speak with us, lest we die!’ Never did a people before hear the voice of God speaking out of the midst of the fire and live; nor besides Israel has any nation heard him speak at all. Jehovah speaks only to Israel, in Israel, and through them; and if the nations are addressed, it is through the mediation of the tribes: for what Moses was to them, so are they to the world at large.

Mediation being an Israelitish institution, and there being no other between Jehovah and the population of the earth; and it being admitted that no man can come to God save through a mediator approved of Him; it follows, that both individuals and nations can obtain access to ‘the throne of the Majesty in the heavens’ only through the mediation which pertains to Israel. Now this mediation is in no way practicable on the old basis, that is, through the Mosaic law.—Obviously so; because according to that law there is no acceptance except through sacrifice offered in Jerusalem by the priesthood of Levi. So long as Jerusalem is trodden under foot of the Gentiles, this is impossible; Israel therefore, like the rest of the nations, although they trust in Moses, as destitute of mediation through the mediatorship pertained to the Chinese and not to them. If blindness had not happened to them, they would certainly see this; for it is written in Moses, ‘Cursed is every one that continueth not in all things written in the book of the law to do them.’ But what one thing not to mention all things, do they observe in the letter or spirit of it that is written therein?—They practice circumcision. But that is not of the law; yet by the practice they become debtors to do the whole law. By offending in the least they are guilty of the whole; for Moses curses every Israeli who continueth not in all. Cursed, then, are they of Moses in whom they trust; yet were they ever so willing to obey him, they are circumstantially prevented. The Turks possess their holy city and land, and by the sword are prepared to suppress every attempt to re-establish the Mosaic commonwealth. Alas for Israel! They are ‘without a king, without a prince, without a sacrifice, without an image, without an ephod, and without teraphim,’ (Hos. iii. 4,) and the king, prince, sacrifice, image of the invisible God, they will not receive! But, if Israel’s case is forlorn, that of the nations is worse; for while Israel refuses Him who speaks from the right hand of God, the Gentiles, who profess to acknowledge him, pay no regard to what he says. Redemption awaits Israel; (Dan. xi. 1) but anger and wrath, and sore distress, to all the world besides. How shall this trouble be eschewed?

Escape there is none save for those who obey the truth. The door is not yet shut. ‘He that believes and is baptized shall be saved;’ but mark the words which follow—‘He that believes not shall be condemned.’ What is that thing which when not believed brings condemnation to a man? The context answers this question in two words—‘THE GOSPEL.’ (Mark xvi. 15; Rom. i. 16.) So that you see, you may even be baptized, or rather immersed, but if you believe not ‘the gospel,’ you cannot be saved. That gospel announces to every man, both Jew and Gentile who believes it, access to Jehovah and his restored kingdom through his son Jesus, on his accession to the mediatorship in Zion. The law of Moses was ordained by angels in the hand of a mediator. But that law as originally ordained has been impaired by the manifestation of some of its antitypes; and being therefore no longer an exact representation of the knowledge of the truth, and incompatible with the nature of things as modified by the appearance of the prophet like unto Moses,—it needs to be amended. This emendation is ordained by Jehovah in the hand of a mediator, as well as the origi-

nal promulgation of the law. Moses received it from the angels as the ministers of God; but Jesus, who is greater than Moses, ‘being a son over his own house,’ in which Moses was only a servant, (Heb. iii. 5, 6,) receives the amended law direct from Jehovah; for says God, ‘I will put my words in his mouth; and he shall speak unto them (Israel) all that I shall command him; and whosoever will not hearken to my words which he shall speak in my name, I will require it of him.’ Angels brought the words of God to Sinai, and there delivered them to Moses for him to speak to Israel; but the Holy Spirit, in the form of a dove, descended from before the throne, and abode on Jesus.—He needed no angels to tell him what to speak, for the Father dwelt in Him by his Spirit, and moved his tongue to utterance. ‘The Father is in Me. I speak not of myself; the Father dwelling in me doth the works.’ Though that no man can come to God save through a mediator approved of Him; it follows, that both individuals and nations can obtain access to ‘the throne of the Majesty in the heavens’ only through the mediation which pertains to Israel.

Thus then will the amended law be ordained by Jehovah in the hand of Jesus, the Mediator of the New Covenant,—even the law initiated by Moses for a single nation; but perfected and adapted to a consociation of all nations, by the prophet like unto him, the future king and lord of all the earth. (Zech. xiv. 9.) When that which is perfect hath come, the terrestrial will have obtained the permanency of a thousand years, as exhibited in the following descending series:

JEHOVAH,

Lord of the boundless universe;  
dwelling in unapproachable light;

whom no man hath seen, or can see and live:

JESUS,

Jehovah’s High Priest and King over all the Earth on David’s Throne in Zion:

THE SAINTS.

Associates with Jesus in the enlightenment and government of the world:

LEVITICAL PRIESTHOOD.

Priests to Israel and the Gentiles who come up to worship Jehovah at the Temple in Jerusalem:

TWELVE TRIBES OF ISRAEL.

The Kingdom of God, or Jehovah’s First Born of the many nations constituted His sons in Abraham, their federal paternal chief:

THE NATIONS,

The inheritance of Jehovah’s king to the ends of the earth.

[*Herald of the Kingdom and Age to Come.*

Bro. STORRS’ Lecture in Buffalo.

BRO. MARSH:—I have delayed giving an account of Bro. Storrs’ visit to our city, till I could learn, by inquiring, the effect of his labors, and I must now be brief for want of time, as I find much to do, being the only one among 50,000 inhabitants, who can devote their time during the week to visiting, spreading books, collecting funds, &c. Bro. Storrs in the twelve lectures he delivered here, has given our views to hundreds who had never heard them before. Our plan of advertising called them out, as we gave the subjects of his lectures in six daily papers, twice, and also by hand-bills.

The shock commenced at ten o’clock, P. M., and continued about thirty seconds. Not a moment’s warning was given; the rumbling sounds which usually precede such thunders of nature, were not heard in this instance.

From the 4th until the 20th inst., some hundred shocks of less magnitude were felt by your correspondents, which, following the great calamity, have filled the minds of the people with consternation. They are so overcome with fear that none will venture to sleep in the buildings covered with tiled roofs, and the Plaza is covered with tents, under which men and women shelter themselves from the weather.

The custom house, the large house of the Gen. Commandant, together with some of the most extensive commercial houses, are completely ruined; one, for instance, owned and occupied by Senor Juan Alzuet, a wealthy Spanish merchant, is a complete mass of ruins, as also the mercantile house of Senor Antonio Regna, the French Consul.

Mr. Fulton, the British consul, had just retired to bed, and at the first moment of the shock, I presided to interested congregations for two evenings. There appeared to be ear to hear.

From Rawonville, I went to Windham, and tarried one night, from whence I went to Houghtonville, where I preached on the evening of Jan. 15th, also on Lord’s day. In compliance with the wishes of the brethren and sisters in Houghtonville, Windham, Shrewsbury, and vicinity, Bro. O. D. Gibson, and Bro. S. B. Munn, were ordained to the work of preaching the gospel of the Kingdom.

With Bro. O. D. Gibson, I have been acquainted for several years. He is a worthy Christian, and an efficient proclaimer of the good news. His labors have been blest in the past, in bringing men to a saving knowledge of truth.—May God clothe him with a fresh zeal in the advocacy of the whole truth! Amen.

Bro. Munn has recently held a series of meetings in Shrewsbury, during which about thirty have professed to be converted. Thirteen have already been baptized, and several others intend to go forward soon. The converts come out in the firm belief of immortality except through Christ at the resurrection of the just. Some

yesterday and next Lord’s day—preached three times yesterday to a goodly number of new hearers.

Scores of books have been sold during the lectures to new readers, and I find new converts in all the churches—the seed has been, and must still be sown, broadcast over the city, and let us pray God to bless it to his name’s glory, and the ‘eternal life’ of perishing, (not immortal) sinners.

Buffalo, Jan. 24, 1852. J. BLAIN.

## LETTER FROM BRO. W. SHELDON.

BRO. MARSH:—Permit me to address a brief communication to those of like precious faith through the columns of the *Harbinger*, in relation to the speedy coming of Christ.

The brethren had tried to obtain the Methodist meeting house for me, but after obtaining the consent of the prominent Church members, the Priest interfered, saying that it would create division! Therefore, a hall was hired, and printed advertisements put up, but the priests (as I am informed) warned the people from the pulpit, to keep away from me. Notwithstanding superstition and bigotry reigns predominant, beneath the wing of priesthood in this place, we can but entertain sanguine hope that much good will result from our visit to this place. We gave them five discourses. The themes of discussion were, The coming of Christ, Age to Come, State of the dead, Destiny of the finally Impe- tent, &c.

We then tried spelling with the alphabet, and with success. One of the young ladies, conjecturing that in this too, her will might have some influence, without mentioning her design, willed that the word ‘mother’ should be spelled by the knocks. It was done. We tried other words in the same way, and with uniform success.

The knockings seemed to be on the surface of the table. Either one of the mediums would mentally will to have a word spelled, and then the other, without knowing what it was, would call over the alphabet, and the word selected was uniformly spell. A gentleman and several ladies were called in, and the thing was repeated with the same success.

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## HARBINGER AND ADVOCATE.

The Harbinger &amp; Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, FEBRUARY 5, 1853.

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## THE NAPOLEON DYNASTY.

As this power undoubtedly has an important part to act in filling up the cup of wickedness of the doomed nations of the earth, and as the last grand and terrible drama is about to open and probably by this very power—it is proper that we should keep our readers fully informed relative to it. Speaking on this subject, the *Theological and Literary Journal* for January, 1853, says:

"The eyes of the world are at present turned in surprise and apprehension to the change through which France is passing. The spectacle is well adapted to excite astonishment. No event could a few years ago have been deemed more improbable than that one of the Bonaparte family should again grasp the imperial scepter, and possess himself of more than the absolute power of the first Napoleon. Nothing that could have been thought more unlikely than that he should accomplish it without having previously achieved any great act to give *éclat* to his name, without a contest with the Bourbon dynasty, and without remonstrance from any of the neighboring monarchies. It was against the policy of the great powers that drove the first emperor from his throne, and reinstated the Bourbons in their ancient heritage. It was against the wishes and aims of the French people, who were openly directed to the acquisition of a greater share in the administration of the government, and the restriction of the powers of the monarchy within narrower limits. It was against all the appearances presented by the Bonapartes themselves; as there was no one of the number who seemed possessed of talents that could render such an achievement possible. Yet notwithstanding these apparently insuperable obstacles, owing to an extraordinary conjunction of circumstances, Louis Napoleon has accomplished it by his mere will. He formed the plan. He fixed the moment of its execution. He carried it into effect. He struck the republic from existence by his mere fiat, and reproduced the empire; and conducted the movement with such adroitness, that the nation voluntarily, and with seeming enthusiasm, surrendered itself without reserve to his absolute will. Not a solitary step in the extraordinary revolution appears to have been suggested, or directed by any other intellect than his. Not a solitary individual of the train of statesmen, legislators and warriors, who have had a share in it, seems to have acted any other part than that of a mere executor of his dictum. The power he now holds is greater than was ever before possessed by a French monarch. He is the absolute master of the liberty, the property, and the life of every one of his subjects. No restraint is imposed on him by the constitution he substituted for that of the republic, or by the Senate consultum. They merely define in a brief way the mode in which he is to do what ever he pleases; and the Senate and people are to do or suffer whatever he requires.

"He can dictate any new laws that he chooses. He can suspend or annul any of the ancient statutes that are yet in force. He can confiscate any property and levy any taxes that he will. He can seize and consign to prison, exile or death, whosoever he pleases. He has the absolute disposal of the public revenue. He can give and take away office. He can create a nobility. He is the master of the army, and can augment and diminish it at his pleasure; can levy war as he will; and to accomplish the objects of his ambition, can lead forth the youth of the empire in any number he pleases, to be slaughtered on the plains of Italy and Germany, or on the shores of Britain. A more despotic scepter was never held by a monarch; and seldom has a wider theater been opened to one for good or ill. Who can contemplate the astonishing spectacle without feeling that it is to give birth to some great result!"

## SPOILED.

A few years since a young minister of fine talents, gave us a call. He was a member of the same denomination with which we were formerly connected. He had just closed his theological studies at a certain institution. In our friendly conversation on the Bible, we soon detected the principles of mysticism in his faith; and kindly told him that we feared he had been spoiled by the religious training he had received. To which he mildly replied, "I think not." We told him that we would test him on that point; and to do which, repeated the following passage of Scripture, "Blessed are the meek, for they shall inherit the earth."—Matt. v. 5. Brother, what does that mean? we inquired. He readily replied, "Blessed are the meek, for they shall be happy." You are spoiled, we replied, and his own words justified the conclusion for he had learned to make the plain phrase, "inherit the earth," to mean, "be happy."

This scholastic mysticism has in like manner spoiled the great mass of religious teachers, old and young, and their pupils, of the present day. They appear to really believe that the plain words of the Bible do not mean what they say, but may be made to signify anything that their theological jargon may require for their support. Hence there is but little hope of benefiting with the truth, such persons; they are "spoiled." Beware, lest any man spoil you through philosophy and vain deceit, after he has received his crown from the hands of Leo III., by receiving his crown from the hands of Leo III., gave occasion to the assumption by the Popes of the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

the power to dispose of the crowns of all other monarchs. It was by the nobles and ecclesiastics of the south of France that those martyred there in the eleventh and twelfth centuries were put to death. It was by them, at the instigation of Innocent III., that the war of extermination was waged in the beginning of the thirteenth century on the Albigenses, and nearly the whole of that numerous people swept to the grave. It was by the kings of France that the Protestants were persecuted from the early years of the reformation to the massacre of St. Bartholomew, when, it is estimated, 60,000 to 70,000 of them were slain. It was by a king of France that the edict of Nantes, granting them toleration, was revoked, and after great numbers had been destroyed by cruel deprivations and brutal outrages, a half million of them were driven from the kingdom to find a home in Germany, England, and this country. And it was by Louis Napoleon himself that the Pope was lately re-established on his throne at Rome; and it is under his auspices that the hierarchy of France is rapidly recovering much of its ancient power, and cherishing the hope of again extending its sway over the whole population."

In reference to this work of corruption and blood which France has done, the *Journal* truthfully remarks: "She has thus, through a long series of ages, acted a more important part than any other member of the great anti Christian confederacy in the support of the Papacy and the war on the patriarchs. He is unchangeable in his purposes, and known unto him are all his works, from the foundation of the world. Hence the gospel has been the same, from its first proclamation to the present hour. It has, however, been more fully developed at one time than another. At first, its light was but dimly seen, in the promise, that the 'seed of the woman' should bruise the serpent's head. This was glad tidings, though not a word was said about a restoration of man from death, to paradise, or of the kingdom. To Abraham, Isaac and Jacob, the light shone more fully, but it did not reveal to them the kingdom in all its perfection and glory. They were cheered with the prospect of an innumerable posterity, who with them should forever possess the land of Canaan; that their enemies should be cut off; that in Abraham's seed should all nations be blessed, and that unto Shiloh, should the gathering of the people be. This glad tidings filled their hearts with joy, and inspired them to a justifying faith and a lively hope. But still the gospel in its fulness was not proclaimed to them. Figuratively speaking, they saw the ray of the rising sun, while the 'noon day' sun in its full strength and glory, was seen by subsequent generations."

While the promise to Abraham, Isaac and Jacob, relative to the land of Canaan, is renewed and confirmed in all subsequent ages, yet that feature of the glad tidings, is not the most prominent: the kingdom is made to occupy that position. Hence, the theme of the prophets, Christ and the apostles, was the restoration of the 'kingdom to Israel.' In proclaiming this glad tidings, or 'gospel of the kingdom,' sometimes one thing, and sometimes another, that pertains to this kingdom, is the subject of promise. At one time, the restoration of the child of God, while surrounded as he now is with the rebellious and sinful, and under the unrighteous rule of oppressive Gentile usurpers!—Let the kingdom come, is the ardent and daily prayer of his longing heart.

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.

"His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

"And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen."—Ps. ii. 1; lxxvi.; lxxix.; cii.; ex. lxii.

After they may come, will, almost of necessity, be attended by domestic revolutions and contests, that will spread death and devastation in every direction. Cities will be sacked, palaces and temples fired, the dwellings of the nobles and wealthy consigned to pillage, and their tenants outraged and murdered. The rage of the multitude who have so often been cheated and foiled, will, at the first moment of fresh excitement and license, break from restraint, and wreak itself on those whom they regard as the authors of their misfortunes. Such a conflict, then, whatever its final issue may be, may justly be expected to be more dreadful than any of those countries, though so often drenched in blood, have hitherto been the scene."

## THE GOSPEL.

(Continued.)

HAVING spoken, in previous articles, of the gospel, as it was proclaimed to Abraham, Isaac and Jacob, we will now endeavor to ascertain whether the same gospel is taught in the Psalms. A few examples only will be noticed. But it is proper in the first place to remark, that it is not reasonable to suppose, that a different gospel was revealed to the Psalmist, from that which God preached to the patriarchs. He is unchangeable in his purposes, and known unto him are all his works, from the foundation of the world. Hence the gospel has been the same, from its first proclamation to the present hour. It has, however, been more fully developed at one time than another. At first, its light was but dimly seen, in the promise, that the 'seed of the woman' should bruise the serpent's head. This was glad tidings, though not a word was said about a restoration of man from death, to paradise, or of the kingdom. To Abraham, Isaac and Jacob, the light shone more fully, but it did not reveal to them the kingdom in all its perfection and glory. They were cheered with the prospect of an innumerable posterity, who with them should forever possess the land of Canaan; that their enemies should be cut off; that in Abraham's seed should all nations be blessed, and that unto Shiloh, should the gathering of the people be. This glad tidings filled their hearts with joy, and inspired them to a justifying faith and a lively hope. But still the gospel in its fulness was not proclaimed to them. Figuratively speaking, they saw the ray of the rising sun, while the 'noon day' sun in its full strength and glory, was seen by subsequent generations.

"Should he then endeavor to extend his dominion beyond the Rhine, or to possess himself of Italy, it would inevitably draw on a general war, and give birth to momentous consequences. Were he to venture on such an undertaking, he would probably imitate the general of the revolution, who endeavored to draw the nations whom they invaded to their side, by the promise of a release from the tyrannies by which they were crushed, and the gift of a free and equitable government; and such a proclamation in Italy, supported by the presence of a large army, would instantly paralyse, there is reason to believe, the governments of Rome, Tuscany and Naples. Hollow and worthless as the pledge might be, the population very generally of southern Italy would undoubtedly welcome it, and rally to his standard, and leave the desots under whom they are now groaning, to the necessity of instant flight or submission. To what stupendous results would such a revolution lead! Though he might choose to preserve the Pope the semblance at least, of his civil power, it would scarcely fail to weaken his hold of his own subjects, as well as of those of other empires; and the moment of the transition to the new rule, would doubtless be to multitudes in the Roman States, as well as in Naples and Tuscany, one of license and revenge, in which they would wreak their hoarded resentment, on the priests especially, and other officials, by whom they have been so long pursued and trampled down. If the opinions of those who have lately resided in Italy are reliable, assassination, on vast scale, of those objects of their hate, will inevitably attend the next revolution in that country.

"And such would be the consequence also, probably, were he to invade Germany. The next great conflict in which that country is involved, if brot on a foreign power that promises freedom to the people, will almost inevitably give birth to revolutions, in which they will array themselves against each other, and the knife of the assassin, and the arms of the mob, will consign to destruction vast crowds of those who have rendered themselves objects of their dislike. While, indeed, the present exasperation of the population against their rulers and priests continues, wars of invasion in any part of southern or central Europe, from whatever quar-

## HARBINGER AND ADVOCATE.

## ADVOCATE.

word which he commanded to a thousand genera-

tions;

\* Which covenant he made with Abraham, and his oath unto Isaac;

\* And confirmed the same unto Jacob for a law,

and to Israel for an everlasting covenant;

\* Saying, Unto thee will I give the land of Ca-

naan, the lot of your inheritance."

These are prophetic words, and will have their

gracious fulfillment, when the 'judgments' of the

Lord will be in all the earth, which will not be

until Christ the Lord shall judge the world in

righteousness, or reign in righteousness over all

the earth. Then the world will be in a state of

mourning desolation. Will the glad tidings of her

future restoration, greatness, beauty and glory,

prove true? Yes, verily, for 'then [the Lord]

shall arise and have mercy upon Zion: for the

time to favor her, yea, the set time is come. For

thy servants take pleasure in her stones, and favor

the dust thereof. . . . When the Lord shall call

upon him, he shall appear in his glory.' Ps. cii.

13-16.

It should be remembered that when this very precious promise was made, Zion was still in its glory, as built and beautified by David. Hence, the building it up, as here promised, is a future work, which will take place, when the Lord shall appear in his glory.

\* For the Lord hath chosen Zion: he hath de-

sired it for his habitation. This is my rest for

ever: here will I dwell; for I have desired it. I

will abundantly bless her provision; I will satisfy

her poor with bread. I will also clothe her priests

with salvation; and her saints shall shout aloud for

joy. There will I make the horn of David to bud;

I have ordained a lamp for mine anointed. His

enemies will I clothe with shame, but upon himself

shall his crown flourish.' Ps. xxix. 13-18.

No understanding Bible student can well misun-

derstand or misapply these verses of the immutable

Jehovah; and if they love the truth more than the

doctrines of men, their hearts will leap for joy,

while contemplating the glorious reality promised.

It is glad tidings of great joy to them.

While viewing with the eye of faith another fea-

ture of the blessings of the gospel, when the na-

tions of the earth should be blessed in Christ, under

his peaceful reign, David says, 'All the ends of the

world shall remember and turn unto the Lord; and

all the kindred of the nations shall bow before

him; and his enemies shall lick the dust.'

'They that dwell in the wilderness shall bow be-

fore him; and his enemies shall lick the dust.'

'The kings of Tarshish and of the isles, shall

bring him presents: the kings of Sheba and Seba

shall offer gifts.'

When the Lord shall be governor among the na-

tions, this glorious state of things will be realized.

Then his law shall go forth from Zion, and his

word from Jerusalem, to the inhabitants of the glo-

bal, who will then joyfully bow to his righteous

mandates. O how exceeding is this glad tidings to

the child of God, while surrounded as he now is

with the rebellious and sinful, and under the un-

righteous rule of oppressive Gentile usurpers!

'Let thy kingdom come, is the ardent and daily

prayer of his longing heart.'

(To be Continued.)

just as has been shown in the former chapter, the reference to the kingdom is sometimes to the cir-  
cumstances connected with the progress of Chris-  
tianity, and not to the future glory of the kingdom.  
And truly that period, when plague, pestilence,  
famine, the sword and fire, shall fall upon the un-  
godly, may be with propriety distinguished as 'that  
great day'—'the dark and cloudy day,'—seeing it  
is to put an effectual check to the ungodly tyranny  
of man, and to usher in a glorious period of right-  
eousness and peace.

The expressions day and hour, however, have  
not the limited meaning, either in the Scriptures  
or among ourselves, as is here attempted to be  
imposed upon them. They are doubtless used in  
the restricted sense at times; but this is really deter-  
mined by the context. But on the other hand, any  
period of time, during which events of a uniform  
character take place, are called the day thereof.—  
Thus in Gen. ii, 4, the whole period of creation is  
called a day. In Psalm xcv, the forty years wan-  
dering in the wilderness is called 'the day of tempta-  
tion.' And in 2 Cor. vi, 2, the period of divine  
mercy under the gospel is called 'the day of salvation.'  
So the word hour has the same extensive<br

begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord. The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; (see Joel iii. 16) he shall give a shout as they that tread the grapes (or wine-press) against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword. Thus saith the Lord of hosts: Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth, &c.

The similitude used in verse 32, of 'a great whirlwind,' leads me finally to observe that the reader will find the suddenness, fierceness and rapidity of these judgments couched under the figure of a whirlwind, in the prophets. 'He shall take them away as with a whirlwind, both living and in his wrath. The righteous shall rejoice when he seeth THE VENGEANCE: he shall wash his feet in the blood of the wicked: so that a man shall say, Verily there is a reward for the righteous; verily, he is a God that judgeth in the earth.' See Psalm lxviii. 9-11; Prov. i. 23-33; Isa. xvii. 12-14; xl. 18-24; xli. 14-16; xlv. 15, 16; Jer. xxiii. 19, 20, and xxx. 23, 24; and especially read the grand description of the destruction of antichrist, and the threshing of the heathen in anger, who come out as a whirlwind to destroy the people of God, contained in Habakkuk iii.

It belongs to this portion of our subject again to notice, that the saints are apparently to participate in this infliction of the judgment upon their enemies, as well as in the reign and dominion of Christ which follow. Thus David says, in the before-quoted passage, 'Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. THIS HONOR HAVE ALL HIS SAINTS.'

Praise ye the Lord! Ps. cxlix. Malachi says of the saints in that day, 'Ye shall tread down the wicked; for they shall be as ashes under the soles of your feet'; (Mal. iv. 3), and David again, 'that the righteous shall wash his feet in the blood of the wicked.' Ps. lxxi. 10. The overthrow of the Canaanitish kings by the Israelites under Joshua, and their putting their feet upon their necks, &c., is a striking type of this event. It has been already shown that they are to exercise dominion: the promise made in Rev. ii. 26, 27, to him that overcometh combines the two things:—to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken, even as I received of my Father.' See also chap. iii. 21.

### Correspondence.

FROM BRO. H. L. CHASE.

BRO. MARSH:—I have just returned from the Conference in Salem, Ind. We had a very interesting meeting and I think it has left very good and lasting impression on that community. I had the opportunity of forming a very agreeable acquaintance with Bro. E. Miller, Jr., and wife; also, Bro. D. R. Mansfield and wife, and many other dear brethren and sisters, who are striving to sustain and advance the one cause, the one faith, and the one hope. Sr. Mansfield is a bold, and I should think, successful proclaimer of the ancient gospel.

After meeting, I returned home with Bro. George Hendry, about fifteen miles, and commenced a meeting in that neighborhood, near the village of Orland. Preached six discourses

to very large and intelligent congregations.—My congregations were made up of people of the various denominations, and of no profession—commonly called infidels, but men of strong eccentric minds, who can appreciate a common-sense idea, as well as a consistent Bible theory. I had for my hearers, a Baptist elder, two Methodist preachers, and one Presbyterian divine (speaking after the manner of men). I tried to get them to make some remarks, either for or against what I said, but they all wished to be excused, except one, a Methodist brother, and he felt constrained to bear testimony to the old whim, of feelings and impressions, as evidence of our acceptance with God. He could never understand God's revealed word, until God caused him to read it first in his own heart. He said the word was a dead letter, and was of no use, unless God, by his Spirit, first preached it to the heart. I saw the brother's prejudices were old and strong, and must be treated in love and forbearance. I told him I wished to call his attention to Paul's words in Eph. i. 13. 'In whom ye also trusted [after that ye heard the word of truth], the gospel of your salvation: in whom also, [after that you believed], ye were sealed with the holy spirit of promise.' I asked the brother if he trusted in Christ, before he heard the word of truth? He answered, No.—And were you sealed with the Holy Spirit's promise before you believed? He answered, No. And did you believe before you heard the testimony? Answer, No. Then the testimony gave you faith? Answer, Yes.

Then faith comes by first hearing what you call a dead letter, and without the knowledge that that book contains, you never could have had faith; and without faith, you could not please God. The poor old man was confused, and could not get around the plain testimony of God's word.

The circumstance had a good effect on the people. One man acknowledged that he had once thrown away the Bible, as a bundle of inconsistencies, but now could see a sublimity and glory in it, which made it to him the Book of books.

Seventeen arose and said, that they would organize upon apostolic ground, and take the Bible as their only rule of faith and conduct, and keep the ordinances as the apostles delivered them. I gave them one discourse on church government and church order, which appeared to be very satisfactory. I hope they may improve by it.

I must say that they are a very interesting community. They have made it the practice, for some time, of meeting together on the first day of the week, to discuss the important truths of the Bible, and to learn the young people to sing. Consequently, the young people have become much interested, not only in singing, but in investigating the truths of the Bible. I left them in much love, hungering and thirsting after more of God's righteous truth. May he grant that they may be filled with all knowledge and spiritual understanding, that they may comprehend with all saints, what is the height, the depth, the length, the breadth of his love, and be filled with all the fulness of God.

O, the condition, the awful condition of our world! Darkness covers the earth, and gross darkness the people. O the spiritual blindness in high places, or what is called the church!—O the food which these mystic doctors of divinity hand out to their flock!—food which the mind cannot digest, consequently they become sickly. These are the men that are always doctoring their own divinity, and never effecting a cure; that are always learning, and never able to come to the knowledge of the truth, which we have heretofore been called publican, have taken hold of the cause of truth in good earnest.

Dear brethren, let us be bold in proclaiming the truth. It will stand; it can not be overthrown; it is immutable—God is its author. It will remain, when Roman theology and Hindoo mythology will be as the chaff of the summer threshing floor, and no place found for them.—

Let us hold on a little longer; the Lord will soon come. Come, Lord Jesus, come quickly. L. H. CHASE.  
Adrian, Mich., Nov., 1852.

FROM SR. M. K. CHAPMAN.

BRO. MARSH:—I see by the Harbinger that your eastern tour has been performed in safety, and with profit to the dear waiting saints who love the whole truth. I am truly glad some of the churches east have seen and heard from you, on the all-important subjects of Bible truth, that have been so ably set forth through the Harbinger, especially the glorious times of Restoration. It is now surprising to me when I think back two years, and reflect on my own ignorance on this subject, but now the morning light is beaming on my pathway, and when I pray, 'Thy kingdom come' or speak to the people on the kingdom, I see it is the kingdom restored to Israel, the capital of which is Jerusalem. There will be set thrones of judgment, the thrones of the house of David. 'For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it. There will I make the horn of David to bud; I have ordained a lamp for my anointed. Great deliverance giveth he to his King, and sheweth mercy to his anointed, to David and to his seed for ever.' O, there is such a glory in the coming reign! my heart cries out, 'Come, Lord Jesus, and come quickly.'

I have spoken on an average once a day since I came into this county, eleven weeks since. I have been out in every bad weather, riding on horseback, from one appointment to another. The weather changes so often, and the mud is so deep some days, and frozen so hard others, that I can not get about with my carriage; but the Lord in mercy gives me strength to go through all the inclement weather; and although pain racks my mortal frame many times, and trials severe come up on every hand, still I feel strong in the Lord, and am encouraged to do all in my power to help forward the cause of truth.

In Ripley, I have been violently opposed. One Elder McPherson, who was reported in the Herald last summer to believe the doctrine that Mr. Chapman preached, but after Mr. C. left the place, he came out and made a confession of his error, and became one of the greatest scoffers I ever saw. This man buckled on the armor of vain philosophy, and having learned a little poetry from the 'Fourth Reader,' to prove himself immortal, he came out first to oppose my right to preach. He was answered with God's word. Then he came out against soul-sleeping, as he called it, bringing forward such proof as he could find in the 'Roman dunghill of decrees.' I followed him with positive proof from God's word, that the dead know not any thing.' By this time the people began to be deeply interested in Bible truth, and Eld. McPherson began to see his craft was in danger. A neighboring priest was hired to come and help turn those out of the church who believed the woman's doctrine, and also to help put down the truth. Eld. Taylor, from Rushville, came, and acted by proxy, (as he told me,) in trying to turn out the most pious members.

There is quite a difference between the hope held out in the Bible, and that held out by the different sects. They are expecting to go to heaven at death; but the Bible holds out the prospect of being made like the blessed Savior when he comes. Says John, 'It doth not yet appear what we shall be, but we know that when he [Jesus] shall appear, we shall be like him, for we shall see him as he is. And he that hath this hope in him, purifieth himself even as he [Christ] is pure.' Says Paul, 'Our conversation is of heaven, from whence also we look for the Savior, who shall change our vile body, that it may be fashioned like unto his glorious body.'

The Methodists have been holding a protracted meeting in this place, but with little success. They preach almost anything except the gospel. They make great exertion. They have a great zeal, but not according to knowledge.

Has not God ordained a certain system under the gospel dispensation, as well as under other dispensations, by which he will save those that comply with the same? For example: On the day of pentecost, when certain were led

by the witch of Endor, Jacob being gathered to his fathers, the thief on the cross, the rich man and Lazarus, &c. He had yet to learn that when gray hairs had begun to whiten his brow, that others, far below the point of mediocrity, could show him that he had been in error all his days.

He would not admit that the humble few could find out the truth, and that the great mass of learned men who agreed with him on this subject were in error.

He cautioned the people to beware of the sorceress! He did want to see peace restored! I have met this man on all these subjects, but he is still going on in his course. If the laws of the land did not protect me, I should not be suffered to speak in public. I have been threatened, but I fear no evil, while I hold up God's truth.

My love to all the dear friends east. God bless you, and O may we soon see the King.—Amen.

MARY K. CHAPMAN.

Mt. Sterling, Ill., Jan. 14, 1852.

P. S.—Bro. Marsh, if there is a place in these United States where a missionary is needed, and where much good can be done, it is here.—This whole region is now awake. Hundreds are believing the truth. The people need a man here to baptize and administer the supper.—There is some talent here, but not of the right kind. I knew my coming here has done good. The people came out in crowds to hear, and God has given me an influence; but I am a female, and as such, cannot do for the cause as a man could. Do try to use your influence to have some one of the right sort come into this State for one year. I could induce the people to send means for them to come, if they will say through the paper that they will come. The cause in Ripley must be sustained, but I cannot stay longer than next spring.

Lyndon, Wis.

Henry COLLINS,  
ALBERT DOTY,  
DAVID MCGOON,  
ELI BURT,  
C. N. CLOUGH,  
SETH DOAN.

Appointments.

As our paper is made ready for the press on Wednesday, appointments must be received at the latest by Tuesday evening, or they cannot be inserted until the following week.

Appointments.

FROM BRO. P. H. BOEK.

Bro. J. B. Cook.

Buffalo,

Sunday, Feb. 6.

Bro. L. P. Judson.

Rushville,

Sunday, Feb. 6.

Bro. J. C. Bywater.

(evening) Feb. 11.

Herkimer,

Sunday, " 13.

Oppenheim,

(evening) " 15.

Little Falls,

(evening) " 16.

Broadalbin, (where Bro. Thompson may appoint)

(evening) " 16, 17.

Bro. C. F. Sweet.

(evening) Feb. 24—

where Brn. Sissens and Hoyt may appoint.

Waterloo,

Feb. 27, 28.

Auburn,

March 1.

Port Byron,

" 2.

Senecca Falls,

" 3.

Geneva,

" 4—

where Brn. Finn and Andrews may appoint.

Canandaigua,

Sunday, March 6.

Marion,

" 7.

Palmyra,

" 8.

Victor,

" 9, 10.

Honeoye Falls,

" 11.

Honeoye Flats,

" 12, 13.

Cesus,

" 15.

Springwater Valley and vicinity,

" 16, 17.

Danville,

" 19, 20.

West Almond, Allegany co., "

" 22—

and will remain in that section some days if desired by the friends.

All week day appointments to commence at 7 o'clock p. m.

Bro. E. G. Cowles.

Waterloo,

Sunday, Feb. 6.

Seneca Falls, (evening) " "

" "

Bro. R. B. Lyon.

Springfield, Mass., Sunday, Feb. 6.

Scotland, Ct., "

" 13—

at the house of Widow Robinson.

Mansfield, (Bro. S. Abbs') "

" 20.

Mansfield Hollow, (evening) "

" 27.

Square Pond,

" 27.

Let due notice be given of the above appointments.

Conference at Ripley, III.

## Poetry.

Original.

## Give, O, give me, words of Love!

BY F. WRIGHT.

Too oft we o'er our troubles sigh,  
Instead of meeting them—  
With fearless heart and steadfast eye,  
Like bold, undaunted men.

Whoever feebly cowers down,  
When grief or ill's beside,  
Can never wear the golden crown  
Of independent pride.

Look danger boldly in the face,  
And bid your griefs begone;  
They are a sneaking, coward race,  
That honest battles shun.

Should disappointment thwart your course,  
Your well-laid plans prove vain;  
Let patience be your foster nurse,  
And go to work again.

There's nothing like assiduous care;  
A calm, unruffled mind—  
How oft the spider mends the snare,  
When broken by the wind.

Should grief upon thy brother's heart,  
Have laid her leaden weight;  
Remember, all must bear a part,  
While in this mortal state.

Go succor him, if thou hast aught,  
That may his need supply;  
Let kindness cheer the pensive thought,  
And dry the moisten'd eye.

Gold may our fleshly wants relieve,  
But never can impart  
Such joy as loving words can give,  
Fresh from the loving heart

Spencerville, C. W.

## Communications.

## A Review of Elder A. Staunton's Rejoinder to H. Grew.

BY J. HUTCHINSON.

Continued.

We will now examine the history of the creation of man, and see if Mr. Staunton is correct in his account of that event.

Gen. ii. 7. 'And the Lord God formed man [not the body of man merely] of the dust of the ground, and breathed into his nostrils the breath of life [not a living spirit, as Mr. S. says] and man [the same that was formed of the ground] became a living soul.'

Thus we find that the history of the creation of man says nothing about the body of man being formed of the dust of the earth, but it was the man himself. It is true that man thus formed had no life. The question now is, did God inspire in him a living spirit, as Mr. S. says, or did he not? If he did, I ask for the Scripture to prove it,—where can it be found? The word of God says that God breathed into his nostrils the breath of life. Was this the living spirit? If it was, then it follows that every beast, and every living thing that breathes the breath of life, is composed of matter and spirit, and all have spiritual natures as well as man, 'For as the one dieth, so dieth the other; yea, they all have one breath: so that a man hath no pre-eminence above a beast.' Eccl. iii. 19. 'And all flesh died that moved upon the earth, both both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every MAN: ALL in whose nostrils was the breath of life, [or the breath of the spirit of life as in the margin] of all that was in dry land, died.' Gen. vii. 21, 22. Here again we see that man had the same spirit of life that every beast and creeping thing had. Now if this spirit of life, is the spiritual nature in man, then it follows of course, that every beast has got a spiritual nature, and if this spiritual nature is immaterial in man, it is also immaterial in the beast, and if it is the accountable part of man, why, I ask, is not the same nature accountable in the beast?

Mr. Staunton introduces a few texts of Scripture to prove that man has a spiritual nature, and the first is Zech. xii. 1. 'God formeth the spirit of man within him.' No, no, says Mr. Staunton, it was in the body of the 'him,' that the spirit was formed, as though the body of the 'him,' and the 'him,' were not one and the same person! Now there is no difficulty as I can see, that

arises in this text, according to the view that we have of it, whether we understand the term 'Spirit' to apply to the life, or the mind, for both life and mind, are formed, developed or manifested within the man. As to the parallel text in Moses, you will find in Num. xvi. 22. 'And they fell upon their faces, and said, O God, the God of the spirits of all flesh.' If this text be introduced to prove the spiritual nature of man, it will also prove the spiritual nature of every beast, bird, and insect that has flesh: this cannot be denied.

We will now try the next text and see if it will prove the spiritual nature of man. Job xxxii. 8. 'There is a spirit in man.' Yes, Mr. Staunton, that is so, but they are both represented to be without knowledge until the breath of inspiration of the Almighty gives them understanding.

The next passage is in Prov. xx. 27. 'The spirit of man is the candle of the Lord.' This is so; but we will now examine a few texts, to ascertain whether it is to continue to shine eternally, or is to be extinguished.

Prov. xxiv. 20. 'The candle of the wicked shall be put out.' Then it is not immortal is it? No.

Job xviii. 5, 6. 'Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him.' (xxi. 17.) 'How oft is the candle of the wicked put out?' &c. From these texts it is evident that the spirit of man, which is the candle of the Lord, is not immortal in the wicked; at least, if it was, it could not be put out: it is also evident that the wicked have no spiritual nature, even if the righteous have, and if the righteous have such a nature, they obtain it through Christ, the Lord.

The next text that is introduced to prove the spiritual nature of man, is in Ps. cxlii. 3. 'When my spirit was overwhelmed within me.'

This, I apprehend, means nothing more nor less, than that David's mind was nearly overcome by the numerous difficulties and troubles that he was called to pass through, and in fact the preceding verses show that this was the case.—David's courage or spirit, as it is often called, was nearly overcome, overwhelmed, by his numerous and severe trials.

Matt. xxvi. 41. 'The spirit indeed is willing, but the flesh is weak.' This evidently refers to the mind or courage of Peter, and the two sons of Zebedee. Their eyes were heavy for they had been broken of their rest, still their spirits were willing to watch, but they could not. Then the Savior accosts them. 'What! could ye not watch with me one hour? Watch and pray that ye enter not into temptation.' I know that your disposition is to watch, but your eyes are so heavy it is hard for you to keep awake. This view is plain, and in harmony with the rest of the Scriptures.

Luke viii. 55. 'And her spirit came again, and she arose straitway.' This spirit I apprehend was the principle, or spirit of life—for says James, 'As the body without the spirit is dead,' &c. This spirit of life animates every thing that moves upon the face of the whole earth, but still it has no consciousness, consequently cannot be the conscious part of man, for all flesh lives by it, and when that is taken away from man, he returns to the earth, and 'in that very day his thoughts perish.' Now I ask, how thought, if predicated upon the spiritual, immaterial part of man, and that part immortal, could perish? when his breath goeth forth, and the material part is separated from the immaterial or spiritual nature, they could not.

Luke xxiii. 46. 'Jesus said, Father, into thy hands I commend my spirit.' Acts vii. 59.—'Lord Jesus receive my spirit.' The spirit of life, which in each case was committed to him who was and is able to restore it again at the resurrection from the dead.

These, says Mr. S. are but a few out of some three hundred and fifty passages in the Bible, all speaking the same thing, and clearly showing that man has a spiritual nature, as well as a ma-

## AND ADVOCATE.

terial one. We will turn to the word of God, and see if this declaration is correct.

Num. iv. 24. 'But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whither he went.' If man is composed of two natures, material, and immaterial, or spiritual, then Caleb must have had three natures, two of which were spiritual natures, which is absurd.—The simple meaning is, he had a different disposition or mind, from the other spies.

Num. xi. 17. 'And I will take of the Spirit which is upon thee, and will put it upon them.' There is nothing here to show the spiritual nature of man.

Josh. v. 1. 'The hearts of the kings of the Amorites melted, neither was their spirit in them any more; because of the children of Israel.'—If this refers to the spiritual nature of man, then it follows that these kings from that time were without a spiritual nature, although they were still alive; but the truth is simply this, their courage or ambition forsook them.

Judges xv. 19. Samson after slaying a thousand Philistines with a jaw bone, was sore athirst, and he called on the Lord and said, shall I die for thirst? God heard him and provided him with water, and when he had drunk, 'his spirit came again, and he revived.' If the spiritual nature, or conscious part of Samson was gone at this time, how I ask, could he call on the Lord, and say, 'I die for thirst,' and at the same time drink? Did his unconscious material part do this? It did according to Mr. S.'s theory.

1 Sam. xxx. 11, 12. 'And they found an Egyptian in the field' (he was nearly starved to death,) and they gave him a piece of cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him.' How, I ask, could this Egyptian eat, when his spirit was gone, if that was the conscious, intelligent part?

Again 1 Kings x. 5; 2 Chron. ii. 4. 'When the Queen of Sheba had seen all of Solomon's wisdom, and the house that he had built, and the meat of his tables, and the sitting of his servants,' &c., 'there was no more spirit in her.' And she said to the king, that it was a true report she had heard in her own land, but yet, 'the half was not told her.' Now I would ask the candid reader, if the few texts that I have selected out of the three hundred and fifty, that Mr. Staunton says, all clearly teach the spiritual nature of man, do teach any such thing? certainly they do not. Neither can I find the first text in the number that he has named, with the addition of a hundred more, that even intimate that man is composed of matter and spirit.

In examining the three hundred and fifty texts named by Mr. Staunton, I find that there are over one hundred and seventy-five that refer to the spirit of God and of Christ, and over fifty that refer to the mind of man, besides a large number that have reference to courage or ambition; and besides these there are many kinds of spirits, such as the spirit of adoption, spirit of bondage, spirit of burning, spirit of council, spirit of error, spirit of fear, foul spirit, spirit of grace, spirit of glory, spirit of jealousy, spirit of judgment, spirit of knowledge, spirit of meekness, new spirit, patient spirit, perverse spirit, poor spirit, spirit of promise, spirit of prophecy, spirit of slumber, spirit of understanding, spirit of wisdom, unclean spirit, spirit of truth, &c. &c.

In all these examples there is not one text that even intimates that man is composed of matter and spirit. And if it could be proved that man in the beginning was thus composed, then, of course, it would take them both to constitute the man, and in death the man would be dead, unconscious, or else we must take the unwarrantable position that only a part of man dies; but where, I ask, is the Scripture that says that man when deprived of life, is only half dead? No where. Hence we are in duty bound to reject Mr. S.'s baseless theory, for it has no foundation in truth, but stands on mere assumptions and the traditions of men.

Again Mr. Staunton says, 'If man has a spiritual nature, it is immaterial, else spirit is not

spirit.' If there ever was, or could be any such thing as an immaterial nature, it could not add to or take from the organism of man, for that which is immaterial does not consist of any thing—is mere nothing.

Staunton admits that 'the term spirit is ambiguous' and that 'he looks to its primary literal import, and not to its figurative use.'—Now what is this, I ask, but yielding the whole ground? For the primary use of the term spirit as applied to man, means the spirit of life. There is no text in the Bible, that I can find that makes the primary meaning refer to the immaterial part of man, even if he has such a part.

Mr. Staunton says, 'That this spirit in man, is the seat of intelligence in man,' and to prove it he quotes 1 Cor. ii. 11. 'For what man knoweth the things of a man, save the spirit of man which is in him.' This text I apprehend, means nothing more nor less than that a man is alone conscious of the operations of his own mind, and this is confirmed by Prov. xiv. 10. 'The heart knoweth his own bitterness, and a stranger doth not meddle with his joy.' This is all plain.

**DEATH.**—A mighty conqueror art thou, oh Death! Thou hast the tread of a giant, the relentless will of a despot, and the remorseless purpose of a fiend. Thou art the ruthless destroyer of our race. Thou dost fatten upon the carcasses of the great captains; thou dost feed daintily on the flesh of babes; thou dost proudly banquet upon the bodies of Statesmen and heroes; thou hast all seasons for thine own.

Thou goest forth in the joyous Spring, amongst the birds and flowers—the beauty and promise of renewed life, to darken the golden heavens with thy fearful shadow. In the burning Summer thou dost scorch men with fevers, and rack their brains with wild delirium, till, in their pain and madness, they pray for the repose of thy cold and icy halls. In the sober Autumn, when the woods are leafless and tuneless, and somber hues rest on all nature—when the melancholy days are come, the saddest of the year, thou dost enter with stealthy tread, the Eden of the soul, and ravish and destroy its brightest flowers and fruits. Cold, rigorous winter, does not stay thy footsteps; thy grasp, more freezing and terrible than that of the frost king, still hurries mortals to their doom. By day and by night, on land and sea, in the palace of the rich, and in the cottage of the poor—at all times, in all places, and under all circumstances, thy blighting, crushing work goes steadily and unceasingly on.—A. C. George.

(F) Perhaps it is not generally known, as it should be, that salt put in the mouth will instantly relieve the convulsive movements in fits, either of children or animals.

(F) Severe trials call into action those reserved forces of thought and courage and fortitude and faith, which give the victory in the battle.

The only thing which every one can do, and the only thing which any one need do, is his duty.

In whatever shape evil comes, we are apt to exclaim with Hamlet, 'Take any shape but that!'

(F) If the Spring put forth no blossoms, in the summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

(F) Hon. Caleb Lyon, of Lyonsdale, took passage for Europe in the steamer Pacific, on the 22d ult. We see it stated that he 'intends to make the tour of Europe, and may possibly extend his trip to Egypt and the Holy Land.'

(F) History reports of Titus, the son of Vespasian, that he never suffered a man to depart with discontent out of his presence.

(F) Many drops make a shower. Light gains make a heavy purse.

# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 477.

ROCHESTER, N. Y., SATURDAY, FEBRUARY 12, 1853.

New Series---Vol. IV. No. 35.

## Poetry.

Original.

### We're Looking for a World to Come.

BY MRS. A. C. JUDSON.

Tune.—"We're traveling home to heaven above,  
Will you go?" &c.

We're looking for a world to come.  
Praise the Lord! Praise the Lord!  
A bright, eternal, peaceful home.  
Praise the Lord.  
Many await that better day,  
When earthly thrones shall flee away,  
And Jesus a'll the nations sway.  
Praise the Lord.

Prophets, apostles, martyrs too,  
Praise the Lord! Praise the Lord!  
Who died with this blest day in view,  
Praise the Lord;  
Will then awake to die no more,  
But saved—their woes and perils o'er,  
With triumph will their King adore:  
Praise the Lord.

Then Zion will again be fair,  
Praise the Lord! Praise the Lord!  
And converts will be flocking there,  
Praise the Lord.  
There was the seat of David's throne,  
And given to his royal Son;  
Immanuel will claim his own;  
Praise the Lord.

The tribes of Judah shall appear,  
Praise the Lord! Praise the Lord!  
And Israel will be gathered there;  
Praise the Lord.  
Immortal ones shall scepters bear,  
Within that city bright and fair,  
And in Christ's regal honor share:  
Praise the Lord.

We're looking for a world to come,  
Praise the Lord! Praise the Lord!  
As pilgrims then no more to roam;  
Praise the Lord.  
Then let us toil with patience on,  
While still we pray, "Thy will be done"—  
The victory will soon be won,  
Praise the Lord.

Rochester, N. Y.

## Communications.

### Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

AFTER a long and painful investigation, during which I have endured mental conflicts, which no language can describe, in opposition to the strongest prejudices, the fondest hopes, and the dearest wishes of my heart, I have been constrained to look, while the tempest has been gathering around us, to the dark side of the horizon. I pretend not, however to any extraordinary knowledge of futurity. I assume not the character of a prophet, but only that of an humble, a very humble fellow laborer, with those, among whom, beyond all comparison, are ranked the wisest and the best of men, who have endeavored to interpret prophecy; to the study of which, I hope I may add, without arrogance, I have been devoted from the eighteenth year of my age to this day. All the knowledge that has been derived on this subject, has been drawn from sources which lie open to all mankind, in the lively oracles of God, as corresponding with the signs of the times, in the dispensations of Divine Providence. In those holy oracles, the Creator of the world—the Author of revelation, has laid open the rise and progress, the varied fortunes, and final destinies, of all the nations and empires of the world. He has decreed that they shall all perish, and his decree is founded

in righteous judgment. For all earthly kingdoms are founded in slaughter, cemented with blood, defended with weapons of destructive warfare, and maintained by maxims of a crooked and iniquitous policy. Insomuch that were the angel of retribution to proceed from the throne of God, with the balance of justice in one hand, and the mace of power in the other, to weigh the nations in scales, and to distribute awards accordingly, 'Mene tekel,' would be written on all their walls, as was once written on the walls of Belshazzar's palace, and like the monarchy of Babylon, they would quickly be destroyed from off the face of the earth. There is, brethren, a righteous God, that judgeth in the earth; who rules the nations in righteousness, and will judge them with equity. His justice demands that they all perish; and he has distinctly pronounced their doom by his servants, the prophets. To confirm the truth of this statement at large, by the authority of the word of God, would be to quote one-third at least, of the sacred volume. David tells us, in the second Psalm, that the Messiah shall break in pieces all nations who refuse to bow to the scepter of his kingdom, with a rod of iron, like a potter's vessel. Isaiah is very bold and explicit, and his words are very terrible; as it is written in the twenty-fourth and thirty-fourth chapters of his prophecies:—'Come near, all ye nations to hear, and hearken ye people; let the earth hear, and all that is therein; the world, and the inhabitants thereof. For the indignation of the Lord is upon all nations, and his fury upon all their enemies; he hath delivered them to the slaughter. And the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll.'

In order to understand the meaning of this sublime imagery, and that which follows, it will be necessary to remember that, in symbolical language of prophecy, the heavens symbolize nations and civil governments; that the sun is the ruling power of a kingdom or a nation; the moon, of an ecclesiastical establishment, in alliance with the State, whether Pagan, Jewish, Mahomedan, or Christian; the stars of heaven, called aloud the host of heaven, of subordinate governors, as rulers of provinces, or rulers of churches; mountains, of empires; and hills, of lesser states and kingdoms; and that the earth is the symbol of the great mass of the population, of which nations are composed, or the lower orders, who are in subjection to the higher powers. According to this mode of interpreting the sacred symbols, laid down by Sir Isaac Newton, in his Key to the Prophecies, the darkening of the sun signifies the extinction of the ruling power of a nation; the confounding of the moon, or the turning of it into blood, the overthrow of the ecclesiastical establishment by sanguinary conflict; the falling down of the stars from heaven, as a fig falleth from a fig-tree, denotes the downfall of subordinate rulers, in the civil or ecclesiastical department; the melting of the mountains with blood, the dissolution of empires by the ravages of war; the shaking of the earth, denotes revolutionary convulsions, occasioned by popular insurrection, overturning the established order of things, as a natural earthquake subverts cities and kingdoms; and the rolling together of the heavens as a scroll, their passing away with a great noise, sig-

nifies the dissolution, the passing off, the annihilation, of the whole civil and ecclesiastical establishment. Under these symbols, the prophets have described and foretold the destruction of Egypt, Babylon, Tyre, Sydon, Persia, Greece, Jerusalem, and the Roman Empire; and, under the same symbols, they have described and foretold the destruction of all the nations and empires that ever have existed, or that now exist, upon the face of the earth. Let us now return, with this key in our hands, to the prophet Isaiah,—

'Come near, ye nations, to hear; let the earth hear, and all that is therein; the world, and the inhabitants thereof.'

For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath delivered them to the slaughter. And the mountains (symbols for empires) shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their hosts shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree.'

And my sword shall be bathed in heaven, i. e., in the political heaven; and the foundations of the earth, i. e., the political earth, the lower orders, in subjection to the higher powers, shall be shaken; for it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. The earth is utterly broken; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and shall fall, and not rise again. Re-ascending from the political earth to the political heavens, the prophet then adds,

—'And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, even the kings of the earth upon the earth. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Zion, and in Jerusalem, and before his ancients gloriously.'

Ah! who shall live when God doth this? The words of the prophet Jeremiah are equally explicit, and not less terrible, as you will read in the twenty-fifth chapter of his prophecies:—'I will call for a sword upon the inhabitants of the earth, saith the Lord of hosts; therefore prophecy against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to all the ends of the earth; for the Lord hath a controversy with all nations; and he will plead with all flesh; he will give them to the sword, saith the Lord. Thus saith the Lord of hosts, behold evil shall go forth from nation to nation; and the slain of the Lord shall be at that day from one end of the earth even to the other.'

These awful predictions have never yet been fulfilled; but they are stamped with eternal truth, and must, therefore, receive their accomplishment.—

Is the British nation included among all the nations and kingdoms that exists from one end of the earth, even to the other end of the earth, or is she not?

If she be, she must fall with them; if not,—if she be an mere cipher in the great account, then, indeed, she may escape,—if not, her ruin is inevitable.

Mal. iv.; Hag. ii.; Joel i.

This controversy with the guilty nations will be finally decided, by the appearance of the great Messiah, the Son of God, in glory and majesty.

On this doctrine, we find the most perfect harmony between the prophets of the Old and of the New Testament: 'Behold,' saith the prophet Isaiah, 'behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For, by fire, and by his sword will the

restoration to their own land, and their conversion to their fathers' God, is often mentioned by the prophets, as the crisis of all nations. 'Thus saith the Lord, to Jacob whom I have chosen; and Israel my servant, I will surely make a full end of all nations whither I have driven thee, but I will not make a full end of thee; but I will gather thy seed from the east, and from the west, and from all the coasts of the earth; and I will plant them in their own land, and will rejoice over them to do them good, with my whole heart, and with all my soul. And it shall come to pass in that day, saith the Lord of hosts, that I will make Jerusalem a cup of trembling to all the nations that are round about. And on that day I will make Jerusalem a burthensome stone to all nations, and they shall be cut in pieces and broken, though all the people of the earth be gathered together.'

The time when Michael, the prince, shall stand up for Daniel's people, and cause their scattering to cease, shall be a

time of trouble to all nations, such as never was since there was a nation until this day.

To this fearful crisis of the nations our Lord himself alludes, when he says, nearly in the very words of Daniel, 'There shall be tribulation in those days such as has not been from the beginning of the world; no, nor never shall be.'

Besides the idolatry, infidelity, impiety, oppression, injustice, and general deprivation of manners, which are mentioned by the prophets as the procuring causes of these exterminating calamities, the cruelties inflicted by the nations upon the house of Israel are particularly distinguished. Hear the voices of the prophets, Haggai and Joel: 'Thus saith the Lord of hosts, in that day I will overthrow the throne of kingdoms, and I will destroy all the kingdoms of the heathen, whither my people have been scattered. Thus saith the Lord of hosts: in that day when I turn again the captivity of Judah, and of my people Israel, I will also gather all nations together, and will plead with them for my people, and for Israel my heritage, whom they have scattered among the nations, and whose land they have parted. Behold I will raise them out of the places whither ye have sold them, and will return your recompence upon your own head. Proclaim ye this among the Gentiles: Assemble yourselves, and come all ye heathen, and gather yourselves round about; thither cause thy mighty ones to come down, O Lord. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fat overflow; for their wickedness is great. Multitudes! multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and shall utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.'

Mal. iv.; Hag. ii.; Joel i.

This controversy with the guilty nations will be finally decided, by the appearance of the great Messiah, the Son of God, in glory and majesty. On this doctrine, we find the most perfect harmony between the prophets of the Old and of the New Testament: 'Behold,' saith the prophet Isaiah, 'behold, the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For, by fire, and by his sword will the

Lord plead with all flesh, and the slain of the Lord shall be many.' Isa. lxvi. 'Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened, in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; therefore I will shake the heavens, and the earth shall be removed out of her place in the wrath of the Lord of hosts, and in the day of his fierce anger. Behold the Lord maketh the earth empty, and maketh it waste, and scattereth abroad the inhabitants thereof; for the Lord hath spoken this word.' 'Behold,' saith the prophet Zachariah, 'the day of the Lord cometh; for I will gather all nations against Jerusalem to battle; (this supposes the previous restoration of the Jews, and the rebuilding of their temple;) then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day on the Mount of Olives, which is before Jerusalem on the east, (the sacred mount) on which he left the last prints of his feet when he ascended into heaven,) and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley. And ye shall flee to the valley of the mountains;—yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uziah, king of Judah, and the Lord my God shall come, and all his holy ones with him.'

And for what purpose will he come but to set up his millennial kingdom? This is evident from what follows:—'In that day there shall be one king, and one Lord, over all the earth, and his name one.' Isaiah again lifts up his voice, exclaiming,—'Behold the name of the Lord cometh from afar, burning in his anger with indignation and flaming fire. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm before all nations, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and with tempest.' Hear the confirming testimony of Zephaniah:—'Therefore wait ye upon me, saith the Lord, until the day that I arise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the flaming fire of my jealousy. Hear the word of the Lord, ye that tremble at his word, he shall appear to your joy and they shall be ashamed.' To these awful predictions of the appearance of the great Messiah in flaming fire, the apostle of the Gentiles evidently alludes, when he says, in his Epistle to the Thessalonians, 'It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance.'—Two classes of delinquents are here mentioned—the heathen, who know not God, and nominal Christians, that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe. To this period, so full of glory and majesty, our Lord himself refers when he says: 'And there shall be signs in the sun, and in the moon, and in the stars: the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the son of man in the heavens; and then shall all the tribes of the earth mourn, when they shall see the son of man coming in the clouds of heaven with power and great glory.' Behold! exclaims the beloved disciple, he cometh in clouds, in bright clouds, the shechinah, the august symbol of his presence; and every eye shall see him, and they that pierced him; the Jews who nailed him to the cross, and the Gentiles who have crucified him afresh, and all

nations, the heathen who never heard his name, shall wail because of him; even so, responds Britain has had her full share;)—and finally, that this controversy with the guilty nations will be decided by the appearance of the great Messiah, the Son of God in glory and majesty, when he comes to take vengeance, especially on those who have been favored with the gospel, but have not obeyed the gospel of Christ, in which guilty Great Britain is deeply involved; and that scenes of vengeance are to hasten scenes of milenial peace and glory.

But, although all nations and empires are deeply involved in the guilt of idolatry, infidelity and impiety, oppression and injustice; although they are all founded in slaughter, cemented with human blood, and maintained by an iniquitous policy; and, although they are all chargeable with the cruelties inflicted on the seed of Abraham, yet there is one empire which is more deeply implicated in these crimes, than the rest, which has been, for thousands of years, the greatest curse under which the earth has ever groaned, and which is therefore marked out, by the spirit of prophecy, as the special object of God's vengeance. This is the Roman empire, first founded on the ruins of several European kingdoms; thence spreading its ravages over the immense platform of the Babylonian, the Persian, and the Grecian monarchies; and then again extending its conquest westward, as far as the Anglo-Saxon kingdom now called Great Britain.

In perfect harmony with these predictions of the Old and New Testament, Paul assures us, 'that he who shall be revealed from heaven with all his mighty angels in flaming fire, taking vengeance, shall destroy the man of sin, who sitteth in the temple of God showing himself that he is God, with the breath of his mouth and the brightness of his appearing.'

Observe, once more, on this branch of our subject, that the great Messiah, the Son of God, will appear, in majesty and glory, to subdue every hostile power, and to displace whole earthly dominion, preparatory to the establishment of his millennial kingdom. Hence, we read, that immediately after the overthrow of the beast, and the false prophet, the kings of the earth and all their armies, a voice is heard from heaven, proclaiming, 'The kingdoms of this world are now become the kingdoms of our God, and of his Messiah, and he shall reign forever and ever.'

Again, in our text, 'In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces, and consume, all these kingdoms, and shall stand forever.' The Prince of Peace shall then sway a scepter of righteousness and love, over a happy and enlightened world; his glory shall cover and fill the whole earth; his holiness and majesty shall be unveiled to every eye, and his royal law of love be written on every heart. The mountain of the Lord's house, the empire of peace and righteousness, shall be established on the tops of the mountains, or all earthly empires, and shall be exalted above all hills, or subordinate states and kingdoms; men shall then beat their swords into plowshares, and their spears into pruning hooks; and nations, renovated and united under his government, shall learn war no more. Paradise shall be restored, and co-existent with the limits of the globe.—

Hence the beautiful imagery of the prophet is frequently borrowed from the scenery of the earthly Paradise. Thus, we read of the flowers of Paradise; the rivers of Paradise, and the tree of life, which grow in the midst of the Paradise of God; yielding twelve manner of fruits, and is shedding its leaves for the healing of the nations. We read also, of the purity and innocence of the Paradisaical state; only with this difference, that there will be no curse there; no tree of mortality; no lurking serpent to beguile, ensnare and ruin; but the throne of God and the Lamb shall be there; and his servants shall serve him, and his name shall be upon their foreheads, and the tabernacle of God shall be with men, and the Lord God himself shall dwell among them, and shall be their God, and wipe away all tears from their eyes.—Hence, the following positions are incontrovertible—that all nations must perish, consequently the British nation; that their doom is founded on righteous judgment; that there is one exception to this general doom, and but one exception, made in favor of the Jewish nation;—that the time of their restoration and conversion is often mentioned by the prophets as the crisis of all nations;—that, besides the other crimes mentioned by the prophets as the procuring causes of these fearful calamities, the cruelties inflicted by the nations, upon the house of Israel, are particularly distinguished: (of these cruelties Great

### God, not a God of the Dead, BUT OF THE LIVING.

BY J. PANTON HAM, ENGLAND.

'Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him.'—Luke xx. 37, 38.

It is commonly supposed that this text teaches that Abraham, Isaac and Jacob are now living as disembodied souls, but a careful and candid examination will convince that it teaches nothing of the kind. The Sadducees believed that when mankind died, they passed as completely out of personal existence, as before they had any personal existence at all,—an opinion which neither our Lord nor his apostles ever rebuked. But they further maintain that the dead would never more be restored to conscious life by means of resurrection, which, they presumed, was an impossibility. It never seems to have been suggested to them that the Divine energy is as miraculously displayed in creating the personal existence of men, who before their birth, had no existence, as in reviving their existence by resurrection, after it has been extinguished by death. Now it was in reference to this part of the Sadducees' creed, that the text above exclusively refers. Let it be specially noted, that these words of Christ caption his memorable refutation of the Sadducean error that there will be no resurrection of the dead. It was of persons of this belief, that Paul in one of his public apologies, inquired, 'Why should it be thought a thing incredible with you that God should raise the dead?'

The sense generally imputed to this text, is as follows:—'Because God is the God of Abraham, Isaac, and Jacob, and, because God is not the God of the dead, but of the living, therefore Abraham, Isaac and Jacob are now living.'

Now it is not for any one to say what these words can be made to mean; but to humbly inquire what they really do mean. If the common opinion of this text, which has just been stated, is the meaning which our Lord intended to convey, then, where is the proof to the Sadducees that the dead will rise again? for it was with the special object of proving the doctrine of the resurrection of the dead, that Christ uttered these words.

The point to be proved is, by our Lord, thus formally announced: 'Now that the dead are raised,' or as it is in Mark, 'And as touching the dead that they rise, have ye not read in the book of Moses,' &c. The popular interpretation destroys the proof that the dead will rise, which is the point in question, and forces the words to teach a doctrine which is contrary to all Scripture, viz: that when men are dead and buried, they are living without bodies, and before the resurrection. This popular exposition cannot be the right one, since it could not have convinced the Sadducees that the dead will live again by resurrection. But expounded in accordance with our Lord's avowed purpose, which was, to prove by the writings of Moses, the doctrine of the resurrection of the dead, we see in this text, a most convincing proof of that all-important doctrine. Addressing his sceptical interrogators, our Lord thus virtually spoke,—

'You have read in the writings of Moses, in whom you believe, that God is called the God of Abraham, of Isaac, and of Jacob, long after they were among the buried dead. Now if Abraham, Isaac, and Jacob were dead in that absolute sense, which the Sadducees maintain, that they will never live again, then how could Moses address God as their God? for he is not a God of the dead but of the living. But you perceive that God is called the God of Abraham, Isaac, and Jacob, although they were then dead, and had been for many years. Then it is certain that, if God is not the God of the dead but of the living, these holy patriarchs are not dead for ever; God must, evidently, intend to raise them up again at the resurrection of the just.'

There is a very intelligible sense in which it may be said that 'all' who have lived, and are yet to live, 'live' as if present, 'unto Him.'

(To be continued.)

Midnight service is getting into vogue among extreme churchmen in England.

The discretion of a man deferreth his anger.

### Danger of War—Turkey and Monte-

negro.

LONDON, Jan. 7, 1853.

STATESMEN of the Continent feel some uneasiness about the future policy of the French Emperor. He does not cease to protest that his intentions are peaceful, but nobody believes in his sincerity. Symptoms similar to those which preceded the coup d'Etat, are auguries of war and aggression; pamphlets written by obscure men, advocating the old theory of the boundaries of France, as that they should be extended to the Rhine, to the Alps and the Baltic, are freely circulated all over the country, just in the same way in which the pamphlets calling for the establishment of the empire were circulated before the famous 2d December; and the police, which seizes every republican allusion and stops every expression of legitimist feeling, does not interfere with these other incendiary publications.

England is completing her naval armament and her national defences. Prussia is providing Coblenz, her greatest fortress on the Rhine, with military stores, as if a siege might be anticipated, and Russia is marching her armies slowly in a south-western direction. This exposition exhibits what our Lord undertook to prove, viz., the resurrection of the dead. The point in dispute, 'Now that the dead are raised,' is triumphantly established. 'Then certain of the scribes answering, said, "Master, thou hast well said!"'

If the above be a correct interpretation of the text under consideration, and it should be borne in mind that it does what the popular interpretation does not do, that is, it exhibits a consummate proof of the doctrine of the resurrection of the dead, which was the special doctrine our Lord undertook to establish in opposition to the error of the Sadducees,—if this interpretation, we say, be correct, then is it a new independent argument.

We are aware that our interpretation of this much-misunderstood text will meet with much opposition, because it represents the condition of the dead previous to the resurrection, as one of insensibility and unconsciousness. This presentation of an important article of divine revelation has not merely to appeal to the calm and independent decision of the judgment, but also to contend against the hereditary traditions of a human theology, and stem the impatient tide of adverse human sympathies. The exhibition of divine truth concerning the state of man in death, is confessedly one from which our life-loving nature recoils. It is the curse which an accommodating theology has sought to transform into a confection. Curse it is, and curse it may remain, until mortality shall be swallowed up of life! 'The wages of sin is death.' As is the work, so are the wages; both alike are bitter! But shall we on this account, hide our eyes from what most surely aways all who shall sleep in the dust of death, and seek imaginary peace in an antiquated delusion! The recognition of this gloomy fact ought to enhance the preciousness of Christ, as 'the Resurrection and the Life,' and kindle a grateful enthusiasm in the assurance that 'the last enemy which shall be destroyed, is death.' Let us rather rejoice in the gospel of Everlasting Life, and find sure solace in the fact that 'the Lord is risen indeed, and becomes the first-fruits of them that slept'; and that he has said—'Because I live, ye shall live also.'

'There is a natural body,' says Paul, 'and there is a spiritual body'; and if the former, which we now own, must become a wreck, the latter shall, at the time of resurrection, prove a living temple enduring unto eternal life. The Bible tells us nothing about bodiless existence; on the contrary, it assures us that if the dead rise not, then they which have fallen asleep in Christ are perished.—1 Cor. xv. Until the resurrection, all the deceased are in the state of those concerning whom it is said, 'The dead praise not the Lord, neither any that go down into silence.' Ps. cxv. 17. 'Man lieth down and riseth not till the heavens be no more, then shall not awake, nor be raised out of their sleep.'—Job xiv. 12. Hence the Scriptures give so much prominence to Christ as 'the Resurrection and the Life,' and represent his second coming as the season of joyful redemption to his church. 'Surely I come quickly. Amen. Even so. Come, Lord Jesus!' Rev. xxii. 20.—Bible Examiner.

Up to 1740 there were eternal fights in the church of the Holy Sepulcher in Jerusalem between the Greeks and Latins; to the disgrace of Christianity, Turkish policemen had often to separate the belligerent parties who claimed the presidency and enforced it by maneuvers or open violence. At this time a treaty was concluded under the auspices of the Porte, with the consent of Russia and France, that the Greeks were to have one-half of the church for their service and the Latins the other, and that the keys of the respective chapels should be divided among them, under condition that they were to provide equal rates for the repairs of the church—During the wars of the Empire, the Latins, who are less numerous and less wealthy, were unable to furnish their quota to the re-building of the cupola, which was destroyed by fire; the Greeks furnished all the means for it, and claimed accordingly two chapels more, obliging themselves always to repair the church. The Turks thought this claim well substantiated, and decided that the Latins should either pay their share or give up the exclusive use of two chapels, as they did not co-operate in the restoration of the cupola. The Latin yielded under protest, accusing the Greeks of having maliciously set fire to the church, in order to extend their property and annex the chapels by repairing the damage they had criminally caused themselves. In this state things have remained for two score years, when

at once the French Ambassador insists upon the fulfilment of the treaty of 1740, as the culposa needs some restoration, and both the parties are ready to pay for it out of their own means. The Sultan, to avoid a disagreeable discussion, offered to maintain the *status quo*, and to have the repairs made out of the Imperial treasury. But this fair proposition was rejected, and Monsieur de Lavalete threatens the Porte with taking his passports, in case the old treaty, which had been abrogated *de facto* for the last forty years, should not be revived again. The Russian Ambassador, on the other side, utters the same threat in case the two chapels, now in possession of the Greeks, should be given to the Latins. The question has been magnified on both sides, only to put the Sultan in the awkward position of giving offence in any case to one of the great powers.

In the meantime, Russian intrigues kindle the flame of insurrection on the Lebnon, and incite the Prince of Montenegro to war against Turkey. There was never a more wanton aggression than that of Prince Daniel, who is at once the civil and ecclesiastical head of the mountaineers, and in the latter capacity depends on the Emperor of Russia. He receives his investiture at St. Petersburg. Turkey has always acknowledged the *de facto* independence of the savage Montenegrins, but, since Russia has acknowledged them diplomatically, Prince Daniel is endeavoring to extend his sway beyond the fastnesses of his mountains. Without assigning any reason, without any previous declaration, he suddenly attacked the Turkish fort of Zabljack, on the Lake of Scutari, murdered the surprised Turkish garrison, and fortified the place. The Turks, well aware that the Black Mountains cannot be attacked successfully from the eastern side, but very easily from the western slope, then sent their naval forces to the Adriatic, to blockade the coast, and land troops on the two points where the Turkish territory intersects Austrian Dalmatia. But now Austria begins to threaten; she thinks she has been wronged by the Turks, because they did not give up Kossuth to her vengeance, and the Vienna papers declare that the Turkish fleet must be allowed to approach the Austrian territory, on their way to their own coast, though the Turks never objected to the Austrian government marching its troops through the protracting Turkish territory. Such are the complications in the East. But the Belgian Ambassador in London openly declares that it is scarcely in Turkey that the war will begin.—There are other powers which have more to fear, and he declares that, in his belief, war is unavoidable in the spring.

The Legitimists in France have lost in public opinion by accepting offices under Napoleon, who has succeeded in getting a Pastolet and a Larochejequel in his Senate. He has failed to conciliate the Republicans; not one of them has yet made his submission, and you may be satisfied that all the leading men among them, from Ledru Rollin to Cavaignac and Lamoriciere, are to be kept by the Greeks or Latins, into a question of first-rate importance, and the poor Sultan, who does not care much about the keys and their guardianship, is threatened by Russia as well as by France on account of the matter. This question illustrates very well the policy of Europe toward Turkey. The facts of the case are simple.

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The bark Marietta, Capt. Capurso, arrived here a few days ago from Jerusalem. The vessel stopped at Malta on her way, where she took cargo, and arrived here a few days since. Her register is one of the most curious documents we have ever seen. It is signed by the Patriarch of Jerusalem, and stamped with his seal. This seal is a very curious and ancient piece of workmanship; it is composed of five crosses—a large one with four small ones surrounding it. The seal is supposed to be about one thousand years old. At the head of the register, which is a piece of parchment, is the coat of arms of Jerusalem, with five crosses—the same as on the seal, and the words 'Mont Sion in Jerusalem,' encircling them. At the bottom of the large

cross are two naked arms, with a small cross in the center. The paper is endorsed by the Turkish Consul at Malta, dated Feb. 29, 1852, and underneath is the coat of arms of the Ottoman Empire, with a crescent in the center. Below is a copy of the register, which we have translated from the original Latin.

TRANSLATION.

P. Bernardinus de Montefranco, Father over the Seraphic Province, Provincial Minister, Guardian of Holy Mount Sion and of the Holy Sepulcher of Jesus Christ, Visiter General and Guardian of all the Holy Land, and Vicar General and Humble Servant of the Lord, of the Most Illustrious Remus, Patriarch of Jerusalem.

To our very much beloved in Christ, Blasius Moysius Peter Capurso, captain of the Jerusalem bark called Marietta, whose proprietor is James Montanus:—

The condition of our profession so far forbids us to bestow worldly favors upon any one, that we cannot render temporal proofs of the gratitude we owe. But the benignity of the Holy See, moved by bowls of maternal compassion to open the inexhaustible treasures of its own bounty, has mercifully granted that the superiors of the Holy Land respectively may, and have power to requit temporal benefits with spiritual recompence, in the case of those persons who have eminently deserved it, and are living in the faith of the Holy Roman Catholic Church, We, therefore, by Divine mercy, and by the grace of the Holy See, although discharging, with merits unequal to it, the duties of this proflacy, by which we respectively guide the reins of the East at this present time, in consequence of previous manifold testimony of your Catholic faith, the virtue of your morals, and your benevolent love to the associated children of the stigmatized Francis the Seraphic; also, for your gratuitous transportation of the same to various regions of the world, (since in our presence you make known to us your desire of hoisting on your barque aforesaid the glorious standard of the Holy Land,) being kindly disposed towards you, and desirous to accede to your wishes, by the tenor of these presents, by the authority which we exercise, we grant you permission to unfurl the aforesaid standard, consisting of five red crosses on a white ground, into a question of first-rate importance, and the poor Sultan, who does not care much about the keys and their guardianship, is threatened by Russia as well as by France on account of the matter. This question illustrates very well the policy of Europe toward Turkey. The facts of the case are simple.

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## The Harbinger &amp; Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, FEBRUARY 12, 1853.

**Donations:**  
TO AID IN FREEING THE HARBINGER FROM ITS  
PRESENT EMBARRASSMENT, AND CONTINUE  
IT WEEKLY AT ITS PRESENT SIZE.

(*The assistance of the benevolent is solicited to accomplish these objects. ONE THOUSAND DOLLARS ARE NEEDED.*)

Previous Donations	868.82
Sr. Thaxter	1.00
S. H. Wittington	1.00
N. Pease	1.00

## THE APPROACHING CONFLICT.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.—Rev. xi. 13, 14.

THAT this fearful prediction has not had its fulfillment, there can be no rational doubt; and that the momentous time of its dreadful accomplishment is drawing near, is equally certain; for these unclean spirits or national policies which will ultimately incite the nations to the great conflict, have evidently commenced their work. Where the fearful strife will actually commence is uncertain. But begin it will; and we watch with deep interest every event that seems to indicate that the time for the bloody drama to open has come. It is possible that the present menacing insurrection in Turkey may lead to this terrible result. The London Times of January 10 throws considerable light on this matter, though from what it says we are not yet in possession of any clear and certain account of the origin of this contest; but it appears by the German papers that a considerable expedition against Montenegro was already in preparation by the Porte, when the mountaineers, becoming aware of their danger, pounced on the dismantled fort of Zabjik, drove out the feeble Turkish garrison, left the Mores, or Ali Pacha in Albania, would not be endured by Christendom.

## THE GOSPEL.

(Continued.)

As there is but one God, one Lord, one faith, one hope and one body or church, there can be but one gospel, which has come from God, that begets this one faith, inspires this one hope, and fills with joy this one body. All other gospels are spurious and should be rejected.

This one gospel was preached to Abraham, Isaac, Jacob and David, as we have proved in our previous articles on this important subject, and our next inquiry is, Was this same gospel the theme of the prophets? Or did a different one inspire their hearts, and guide their pens? The latter supposition is highly absurd, while the former is in harmony with the wise and immutable purpose of God. But the testimony of the inspired prophets, and not our assertion, must decide this important matter. We can only give, however, a title of what they have said, for they have spoken largely on the subject, and all their testimony would embrace a large portion of what they have written. The fifty-first and fifty-second chapters of the prophecy of Isaiah will first claim our attention.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil for joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

But it is easy to perceive that whatever be the immediate result of this contest, it is calculated to raise political questions of a serious character. It would seem that the offer of mediation already made by the Emperor of Russia is rejected by the Porte, on the ground that the Sultan is resolved to enforce his rights against Montenegro. This may be the language of the fanatical party which has unfortunately obtained a temporary ascendancy in the Divan, but in reality the alleged rights of the Sultan on Montenegro have no existence at all, and least of all can they now be suddenly and peremptorily enforced in the present condition of Turkey and of Europe. It is by no means improbable that the movement of which Montenegro is at present the center, has much wider ramifications, and

we shall not be surprised to learn that a more extensive insurrection has been kindled in the Turkish provinces. The Rayahs, indeed, are so devoid of the spirit or the means of resistance to the oppression which crushes them, that they will be the victims of these disturbances, whatever may be their result; but the mountain tribes, of whom a part profess the Christian faith, are not to be attacked and subdued with the same impunity.

The political interest of these occurrences is further increased by the different views which may be taken of them by the European powers. Will the Russian government offer no opposition to measures taken evidently with its concurrence, and in direct hostility to a class of Christian subjects of the Porte, in whom Russia has long professed an especial interest? Will France stand entirely aloof from events affecting the general policy of the East, and interesting to herself from their proximity to a region which once formed part of the French Empire? What policy will Austria, immediately contiguous to these occurrences be disposed to pursue? It is premature to offer any answer to these questions, and we have yet much to learn as to the true nature and extent of the movement. But an opinion undoubtedly prevails in the east of Europe, that the Turkish dominions in the south of the Danube are likely to become the scene of important events, and there is reason to fear that the present ministers of the Sultan are men whose only strength lies in their old Turkish violence, which, if let loose upon the Christian population of those provinces, might re-enact scenes utterly intolerable to the present state of public feeling in Europe. The world has made some progress in the last thirty years, though the old Turkish party may have remained stationary; and atrocities like those perpetrated by Ibrahim Pasha in the Morea, or Ali Pacha in Albania, would not be endured by Christendom.

And their seed shall be known among the Gentiles, and their offspring among the people: al! that see them shall acknowledge them, that they are the seed which the Lord hath blessed.

I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decked himself with ornaments, and as a bride adorned herself with her jewels.

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations; as we may show at a subsequent date. These facts are fatal to the hypothesis that the prophecies are conditional.

And the good tidings promised in this one gospel, were to have their fulfillment subsequent to the time of Christ's public ministry; for he was anointed with the Spirit of God, to preach them—They were presented as the object of the believer's faith and hope:—they were the hope of Abraham, Israel, Paul and Christ: for the joy set before him he endured the cross and despised the shame. Hence the blessings promised in this gospel, had not been realized in the day of Christ's ministry.

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hezib-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall the God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence;

And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink of thy wine for the which thou hast labored:

But they that have gathered it shall eat it, and praise the Lord; and they that have brought it to gather shall drink it in the courts of my holiness.

Go through, go through the gates: prepare you the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

And they shall call them The Holy people, for the redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.

On this very important prophecy, we remark,

1. That Christ recognized it as the gospel, for in reading a portion of it; to prove that he was the one designated by it to proclaim its 'good tidings,' he said, he was 'anointed' to 'preach the gospel to the poor.' Luke iv. 15. Preaching this gospel to the poor, is called in this same chapter of the gospel, verse 43, preaching 'the kingdom of God.' Hence, the 'good tidings' of the prophecy under consideration, and 'the gospel,' and preaching the 'kingdom of God,' by Christ, are one and the same.

This portion of the Public interested in the HOLY SCRIPTURES, and desirous to know what they reveal concerning the destiny of Man and the earth he inhabits, is respectfully informed that

CHELSEA HALL,  
No 186 West 18th Street,

has been engaged as a place of worship and instruction, where they can be accommodated every Sunday, and addressed on their important and wonderful contents. Jesus Christ, who is 'King of the Jews,' in saying that salvation is of that people, has endorsed Israel's Hope as true. Now, Paul saith there is 'One Hope of the calling,' and defines that calling or invitation to be to 'God's Kingdom and Glory.' Israel's Hope is therefore the 'One Hope' exhibited in the Bible—the only one, in fact, that in its manifestation can redeem the heathen from the power of death, and cause the nations to sing for joy. How important then, that it should be understood; for without faith, which is 'the substance of things hoped for,' no man can please the Lord.

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## Correspondence.

FROM BRO. N. BOND.

We rejoice to hear from Bro. G. T. Adams, Boston, Mass., that the Church there is prospering and that they have very good meetings. The Lord is with them. Bro. Storts has an appointment to be with them, March 13, to hold a series of meetings. The Lord crown his labors with much success.

A number of our correspondents have written for publication, their thoughts relative to the embarrassment of the *Harbinger*, &c. We thank them all for their good intentions. Should we publish, however, their communications, it would occupy more space in the paper than would be profitable to devote to that subject.

Bro. T. B. Tammlyn, Concord, N. H., solicits those ministers who preach the doctrine of life to the righteous, and death to the wicked, and the reign of Christ on this earth, when passing that way, to call, and preach to the people these great truths. They will be made welcome at his house.

The organ of the Roman Catholics of Lower Canada, the *True Witness*, contains in a late number the following paragraph. Referring to the rumored invasion of Great Britain by Louis Napoleon of France, it declares: 'Great Britain is the main stay of the enemies of God and Christ; she is drunk with the blood of martyrs; and in the approaching contest, the prayers of two hundred millions of Catholics throughout the world will daily and hourly ascend for her defeat.'—*American*.

**REVIEWER REVIEWED.—A Dialogue: Being a Reply to Elder J. G. Stearns, on the Immortality of the Soul.** By George Storts.

We have a supply of this valuable work on hand. Let it be circulated. Price \$4.00 per hundred; 6 cents single copy.

## To Correspondents.

E. S. F.—The sentiment and rhyme are very good, but it is defective in measure.

L. B.—There are some good thoughts in your article, while other suggestions cause us to think it best not to publish it. A 'prescriptive spirit' is a very bad mark for a professed Christian, but bad as it is, we think it is not the mark of the beast.'

*The World to Come; or Inheritance of the Saints.* By H. B. Hill, Genesee, N. Y.

In my notice of this work, one point was omitted. The book may be had of the author, Genesee, N. Y., for \$1, sent in a letter. Bro. Hill will send the book without further expense to the purchaser.

J. B. C.

## Foreign News.

**TURKEY.**—The correspondent of the *London Times*, from Vienna, 7th and 8th instant, refers to the Montenegrin insurrection in Turkey, but throws little or no light on the events that have taken place. The Pacha of Scutari had assumed the offensive, and Omar Pacha, the Turkish Commander-in-Chief, was advancing towards the mountains to hem in the enemy. The Trieste Zeitung says that 1,000 Montenegrins were still at Szabik, and that a battle had taken place in which the Turks were mercilessly cut to pieces. No date is given to this statement, and it probably refers to the attack on Szabik already announced.

The correspondent of the *Morning Chronicle* says, from Vienna, 8th: 'Great excitement prevails among the Christians in Bosnia and Servia. In Albania, the standard of the prophet has been raised, and as large numbers rallied round it, the number amounted to 8,000 men.' Der Lloyd says: 'Among the irregulars are several Hungarian renegades, who are eager for the combat with their former brethren in the faith.'

Omar Pacha took Grohano by storm, but in attempting to surprise the capital of Montenegro, in the mountains he was repulsed.

**LOMBARDY.**—The *Opinion* has the following singular paragraph from Milan, 3d instant:

Port Byron, Feb. 2, 1853.

Fort Byron, Feb. 2, 1853.

Irishman, Feb. 2, 1853.

## Poetry.

Original.

## The Sinner's Lament.

BY F. WRIGHT.

My poor, poor heart is grieving,  
And sad I feel, and lone:  
Not for the joys now leaving,  
Or those long past and gone,  
'Tis not o'er these I sorrow,  
And shed the pensive tear;  
I dread the coming morrow,  
The judgment hour so near!

So unprepared, I feel it—  
A dread and awful thing;  
What tongue can e'er reveal it,  
The bosom's guilty sting?  
O, that when sin pursued me,  
And fill'd my heart with pride!  
That still small voice that woo'd me,  
I'd taken for my guide!

I had not now been wavering,  
My life grief away;  
Nor thus be trembling, fearing,  
The coming judgment day.  
Yet, loving faith upholding,  
Amid the weary strife;  
The word of truth unfolding,  
Each day the path of life,

Still cheers my heart while bending,  
In meek submission down,  
Beneath the hand befriending,  
Which bears the promised crown.  
Since love and mercy sought me,  
As 'twere among the dead;  
I'll trust the blood that bought me,  
To shield my guilty head.

Tho' by the world forsaken,  
Cast out as 'evil thing,'  
O, may my trust unshaken  
In faith on Jesus cling.  
Upon his love relying,  
To cleanse each guilty stain:  
With all his will complying,  
Eternal life to gain.

Spencerville, C. W.

## Communications.

## Seventh Day Sabbath Abolished.

A REVIEW OF SOME OF THE STRONGEST TEXTS  
THAT HAVE BEEN PRODUCED TO PROVE THE  
PERPETUITY OF THE SABBATH.

BY J. B. FRISBIE.

'Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.'—Ex. xx. 8-11.

I see by the second verse that this was given to the Israelites; (Exo. vi. 29) because they had been in servitude in the land of Egypt.—Deut. v. 15. They were to keep the Sabbath throughout their generations for a perpetual covenant forever. Ex. xxxi. 13-17. How long was 'perpetual' to last? Ex. xxx. 8.—Also forever? Ex. xxx. 21. And how long throughout their generations did Aaron's everlasting priesthood last? Ex. xl. 15. The priesthood being changed, there is made of necessity—a change also of the law. Heb. vii. 12; Gen. xvii. 8-13—circumcision throughout their generations. 1 Cor. vii. 19. 'Paul says circumcision is nothing.' Then their generation had come to an end, and with it all Sabbath days and circumcision.

This has been offered as proof here. Deut. vii. 9. 'Them that love and keep his commandments to a thousand generations.' It was said to literal Israel, on condition that they should love and keep the law. Verse 1. This they did not do; (see Jer. xvii. 19-27.) If they would keep the Sabbath they should remain forever. The same idea is found in Isa. lviii. 1, 2, 11-14. This was all on condition, 'If thou turn away thy foot from the Sabbath' &c.—Verse 13. Then should God's people, the house of Jacob 'ride upon the high places of the earth, and be fed with the heritage of Jacob their father.' 'If thou wilt draw out thy soul to the hungry,' &c., (verse 10.) Then what? (ii. 11-12) 'they should build the old waste places,' &c.

Isa. lvi. 1-8. 'My salvation is near to come, and my righteousness to be revealed.' This we understand to be before the gospel, for these reasons.

1. This salvation of the gospel had not come, but was near.

2. This was to the people who kept the Sabbath under the law.

3. The seventh verse speaks of burnt offerings, &c., which were before the gospel was revealed.

4. Christ refers to this same verse, Matt. xxi. 12, 13, and applied it to the temple then standing. So much for that proof.

Isa. lxvi. 23. 'And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord.' This has been asserted to take place in the new earth, because of the comparison. 'AS the new' &c., (v. 22), which is a false conclusion.

1. Because we are told that the new moon, &c., are abolished. Col. ii. What is it here for? We are told to reckon time by months.—So we say of the Sabbath: it is to reckon time by weeks; not that the Sabbath will be kept as a day of rest, but a continual coming from week to week, from month to month, every day to worship.

2. The 24th verse; they shall go forth and look upon the carcasses, dead bodies, &c., that were slain. Verse 16. This cannot be in the new and purified earth.

3. Some that escape this fire are to go to nations that have not heard of God's glory, name or gospel. Verse 19. Opposition to the Age to Come, leads some to deny the force of all such texts as the last.

## NEW TESTAMENT PROOF.

Matt. v. 17, 18. 'Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled.'

Luke xvi. 16, 17. 'The law and the prophets were until John: since that time the [gospel of the] kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail.'

1. Christ came to fulfil the law, the five books of Moses; and the prophets, according to predictions of his.

2. After he fulfilled them, then they come to an end. Rom. iii. 27. 'But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.'—They stand as a law and prophecy with their fulfilment, as ground of faith.

3. It is easier for heaven and earth to pass than one tittle of the law to fail, or pass, till all be fulfilled; for fulfilled it must be; fulfilled it was.

Matt. xxiv. 20. 'But pray ye that your flight be not in the winter, neither on the Sabbath day.'

Why not in the winter? because cold weather would be unfavorable time to make your flight from Judea. Why not the Sabbath? because the superstitious Jews would in all probability try to hinder your flight on that day, as they would not be believing in Christ and his gospel, but in the law of Moses. These things would retard their flight, viz: little children, cold winter, and Jewish opposition, if it was on the Sabbath. If Christ had said pray that your flight be not on the Sabbath day, because thereby you will break God's holy Sabbath, and had said nothing of winter, &c., in connection, it would have helped the cause of the Sabbatarian, but now it is against it.

Luke xxiii. 56. 'The women rested the Sabbath day according to the commandment.—Was it an example to show it was abolished? No, not any more than the following case proves the perpetuity of circumcision.

Acts xvi. 1-3. 'Paul circumcised Timotheus because of the Jews.' Was this example to show that circumcision was yet binding. No. See 1 Cor. ix. 20-23; Acts xxii. 12; xxi. 20; Acts i. 6; Luke xix. 11; 2 Thess. ii. 2. Such texts show plainly that there were some that did not understand the gospel then.

Mark ii. 27, 28. 'And he said unto them the Sabbath was made for [the] Man, and not [the]

## AND ADVOCATE.

man for the Sabbath; therefore [for this reason] the Son of man is Lord also of the Sabbath.

I find by my Greek Testament that the text may and should be rendered thus, 'The Man, instead of man.'

Therefore the Sabbath was made for the Son of man as every thing else was. Christ was Lord of the Sabbath because it was made for him. John xix. 5; Acts xiii. 5; xiv. 42; xliii.

44. Here were synagogues where Jew and Gentile proselytes assembled according to their old custom. Acts xiii. 14-15. These Gentiles that besought them to preach next Sabbath, were no doubt Jewish proselytes. Acts xvii. 1, 2, 17, 21. It was Paul's manner or custom to meet the Jews on the Sabbath days in their Synagogue, and others daily in the market. (Verse 17.) He spent all his time in the good work.—If going into the Jewish Synagogues to preach on the Sabbath set the example to keep it as a day of rest, then his daily teaching shows that every day should be kept.

Acts xvi. 13. 'They went down on the river side on the Sabbath to pray, according to their custom, also as Jews or proselytes, but not as christians, for Paul preached, and Lydia was baptized, so this was a sort of Jewess meeting. Rom. iii. 31. Do we make void the law through faith? God forbid. Yea we establish the law. What law? Of works. Verse 27, Chap. iv. 1, 2; Jas. ii. 14-21. Feed the hungry, &c.'

Col. ii. 14-17. 1. Christ blotted out the hand writing of ordinances that was against us, &c.

2. He spoiled principalities and powers, &c.

3. 'Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ.' If Paul had made an exception of one Sabbath day here or elsewhere, in all his fourteen epistles, it would never have been disputed, but he has not. Yet he has never recognized Sabbath breaking a sin, which is unaccountable if it then existed as a law, but it appears from these facts that no such law existed as binding at that time. And still it is surprisingly strange that some should now come along and pronounce all the woes of the seven last plagues upon us, because we will not believe their long forced, sanctimonious assertions about this matter! We ask for proof but none is given,—'we know its so, and there is no mistake about it!' This is all fog; for we have heard Mormons, Universalists, Baptists, Roman Catholics, Spiritual Mediums—all tell the same.—'We know we are right,' &c., &c.

We have seen it objected that the commandments written on stone, could not be blotted out. Now we ask are Ex. xx., and Deut. v., the handwriting of Moses, or were they written with the finger of God? If Moses did not write the ten commandments in the law, who did? If he did, do they not belong to the five books called the Law? Then if the law was 'done away,' was not the ten commandments also done away? Then if we find any thing brought in from the law under the gospel, is it not a new matter under a new administration, with new rewards and punishment? So it appears to me. Heb. vii. 12.

For the priesthood being changed, there is made of necessity a change also of the law. 'For thou shalt not kill.' 'But I say unto you, whosoever shall hate his brother is a murderer.'—Again, 'Eye for eye, but I say whosever shall smite thee on the one cheek, turn the other also.' Here is a change of law.

Now if it could be shown that every commandment but the one on the Sabbath was transferred without a change, it could not make the Sabbath binding by any means, unless it can be shown that the ten are binding where they stand. This has been attempted thus.

1. They were written on stone, therefore perpetual. We answer the penalty was by stoning, therefore perpetual.

2. The tables are in heaven, and the old ones hid in a mountain. We never saw any thing like evidence in this mere assertion.

3. Keep the commandments of God, means the ten. This is mere assumption, for it nowhere says keep the ten, or forty, or more or less commandments, for some are and some are not binding now, as must be acknowledged by all.

I have read every thing that I could get on the Sabbath question. If I could be convinced that it was duty to keep the fourth commandment, I should never neglect it at the peril of my salvation. But every thing I have seen or heard, has had a tendency to push me farther off from this error, and the more I examine carefully, the clearer the truth appears to me, and that the question is a matter of speculation to those engaged in proclaiming what they call they the third angel's message.

Chelsea, Mich.

**SIMPLE CURE FOR THE CROUP.**—We find in the *Journal of Health* the following simple remedy for this dangerous disease. Those who have passed nights of great agony at the bedside of loving children, will treasure it up as an invaluable piece of information:

If a child is taken with the croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest with a sponge. The breath will instantly be relieved. So soon as possible, let the sufferer drink as much as it can; then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the Power which has given to the clear, gushing fountain such medical qualities.

We publish the above for the purpose of bearing witness to the efficacy of the remedy, 'with a slight variation.' We have repeatedly, in our family, arrested attacks of this terrible disease upon a child who is subject to a very violent and stubborn form of the disease, by the following simple method. At the first symptom of the disease, wet a napkin or towel, folded to about four inches in width, and wind around the naked throat of the patient, and then take about half a pound of clean dry cotton-batting and tie it over the napkin so as to retain the animal heat. Give the patient plenty of cold water to drink, and cover it warm in bed. The cough will cease—the patient will sleep all night, and awake well in the morning. Wash the neck in cold water, and dress as usual. There is no danger of taking cold, and the dreadful effects of emetics are all avoided. We have tested this remedy by at least twenty trials within the past five years, and it has never failed. It is equally efficacious in quincy, if taken when the disease first manifests itself—as it is also in any other inflammation of the throat.

In trying the experiment don't take it into your head that flannel, or an old stocking, or some other substitute will answer in place of the cotton. Dry cotton wool and plenty of it, is a perfect non-conductor of animal heat, and hence it is the best article and only sure reliance.

After the disease has made great progress, we will not undertake to say that even this remedy would arrest the disease; but in such cases we have no doubt that it would have a most potent aid to other remedies.—*Buffalo Express*.

**LEAVE GOD TO THINK FOR YOU.**—'This little fellow,' said Martin Luther of a bird going to roost, 'has chosen his shelter, and is quietly rocking himself to sleep without care for tomorrow's lodging, calmly holding by his little twig, and leaving God to think for him.'

**Whoso mocketh the poor reproacheth his Maker;** and he that is glad at calamities shall not go unpunished.

The following is the vote in France on the re-establishment of the Empire: Yeas, 7,864,189; nays, 258,145; silent, 2,067,060.

**Who cannot keep his own secret ought not to complain if another tells it.**

**A foward man soweth strife: a whisperer separateth chief friends.**

# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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ROCHESTER, N. Y., SATURDAY, FEBRUARY 19, 1853.

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## Poetry.

This following song was requested by Bro. and Sr. D. R. Mansfield, through Bro. E. Miller. They will please excuse my delay in considering their request, and accept it with sincere desires for their continued success in proclaiming the gospel of the kingdom.

A. C. JUDSON.

### Pilgrim's Song.

Air.—O, boys, carry me 'long.'

O Lord, hasten the time  
Of freedom from wo and sin;  
Let David's Son,  
On his royal throne,  
His reign of mercy begin:  
Pilgrims here we roam,  
Oppressed by many a care,  
We long to be from trouble free,  
And the joys of angels share.

Chorus.—O, Lord, hasten the time,  
Speed on the joyous day!  
Jesus, we cry, descend from on high,  
Thus we daily pray.

All over the land,  
There's sorrow, sickness and death,  
Man's plaintive cries each hour arise,  
And 'tis thus he yields his breath:  
A curse is on the ground,  
And a poison in the air;  
O well may we long to be free,  
And long for a world that's fair.

Chorus.—O, Lord, &c.  
Yes, long for the day,  
When Satan's reign will be o'er;  
And peace and joy, without alloy,  
Be scatter'd from shore to shore:  
Then deserts shall rejoice,  
And blossom as Eden fair,  
While vine-clad hills, and leaping rills,  
Shall praise to Immanuel bear.

Chorus.—O, Lord, &c.  
Rochester, N. Y.

## Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'

We have already examined the testimony of the prophets, both of the Old and New Testament, in confirmation of the following positions: that all nations, in their national capacity, must perish, and consequently Great Britain; that their doom is pronounced in righteous judgment; because they were all originally founded in slaughter, and cemented with human blood, and are still maintained by maxims of iniquitous policy; that, in addition to other crimes, specified by the prophets, as the procuring causes of these exterminating calamities, the cruelties inflicted by the nations upon the house of Israel, are particularly mentioned; and that, in the infliction of these cruelties, Britain has had her full share; that there is one exception to this general doom, and but one exception, made in favor of the Jewish nation; and that the time of their restoration to their own land, and their conversion to their father's God, is often mentioned by the spirit of prophecy, as the crisis of all nations, among whom they are scattered; that this controversy with the guilty nations will be decided by the appearance of the Son of God, in flaming fire, taking vengeance upon those who obey not the gospel, and that with this guilt Britain is highly chargeable; and that her guilt in this respect, has been accumulating for ages; and, finally, that scenes of terror, and of vengeance, will be succeeded by scenes of millennial bliss and glory. We have also attended the prophet Jeremiah, with a cup of trembling and death in his hand, to all the kingdoms of the world, that are upon the face of the whole earth, till, in prophetic vision, he meets the

prophet of the Apocalypse, at the doom of mystical Babylon, when she sinks to rise no more, amidst the wailings and lamentations of the nations, and the cities of the nations, which fall at the same time. And, on the same principle, when endeavoring to decide the momentous question—whether our beloved country will be involved in this wreck of nations, we saw that Britain is one of the ten kingdoms represented by the ten toes of the metallic image in Nebuchadnezzar's dream, which are to be broken to pieces, beat to powder, and carried away, so that no place shall be found for them; and typified also by the ten horns of the fourth beast, in the parallel vision of Daniel, which is to be destroyed, and committed to the burning flame.—On this question, I left you to form your own judgment, only requesting you to judge with candor and impartiality. But was not Britain, it may be asked, separated from the papal empire at the time of the Reformation? At the very dawn of the Reformation, was she not the grand bulwark of Protestantism? And, therefore, although originally one of the ten horns, may she not have been eradicated from the head of the symbolical monster? Happy should I be could I answer this question in the affirmative. God of his mercy grant that it may prove so, in the final issue of these awful dispensations which are coming upon the world!

But in what, may I be permitted to ask, did our separation from the church of Rome principally and essentially consist? Did it not principally and essentially consist in the transfer of the headship of the church from a priest to a layman,—from a foreign pontiff to a British monarch,—from the Pope of Rome to Henry the Eighth? And is such a separation as this sufficient to defeat the accomplishment of the word of God? And what has been the conduct of England, and of the English church with respect to the church of Rome since that period? No man could have read with attention the history of the English hierarchy, not as told by Baxter, Neale, Calamy, and others, who, being dissenters, might be supposed to be prejudiced; but by Burnet, Heylin, Collier, and others of her most zealous adherents; without a conviction that the Church of England would, long ere this day, have been perfectly reconciled to the see of Rome, but for the noble struggles of some of her enlightened members, both lay and clerical, who were coeval with the High Commission Court and the Star Chamber. And also the convocations that were held, during the reign of the last Stuarts? Soon after the succession of Elizabeth to the throne of England, it was evident that the spirit of Protestantism had evaporated, and that the principles of the Papacy were revived, in full vigor, in this great branch of the Protestant Church. Of her successor, James the First, and of others high in office, both in church and state, it was said, as may be said of many in the present day, that they were always talking against Popery, and always acting for it. There is no proof on record, of the personal religion of Elizabeth. Her spirit was very similar to that of Mary,—bitter and intolerant; and this may explain the reason of her resistance to the farther progress of the Reformation, and, indeed, of the whole system of her ecclesiastical policy. In fact, from the demise of that excellent prince, Edward the Sixth, to the abdication of James the Second, Protes-

tantism retrograded, and Popery advanced; until the fatal chain, that linked the destiny of Britain to that of the Papal empire, and which was never broken, was lifted out of the mire, in which it had been trodden under foot, and held up in triumph by the Roman Catholics, before the eyes of all Europe; and nothing now remained but the last stroke of the hammer to rivet it faster than ever. But the bigotry of James hurried him into rashness and precipitation, which drove him from the throne, and brought on the revolution of 1688, when, by the exclusion of Catholic Princes from the throne of these realms, and Roman Catholics from offices of political power, both in Church and State, by the Bill of Rights, the fatal chain seemed, for the first time, completely, and forever, severed. Protestants of all denominations, rejoiced exceedingly; they called it the Glorious Revolution, which name it bears to this day. The joy and triumph of Protestant commentors on prophecy, was still more excessive. They labored to prove, that the separation of the fate of Britain from that of the see of Rome was now complete; that the British horn was entirely eradicated from the head of that monster, on which the vials of the wrath of Almighty God are to be poured. In this state things remained, until the passing of the late Catholic Emancipation Bill, as it is called by some, but for what reason no mortal can tell; when, by the breaking in of the constitution, and the admission of the members of the church of Rome to all offices, whatever, of political power, in this Protestant government; the alliance was again formed with that apostate and idolatrous communion, and the fatal link once more appeared, that connected the fate of Britain with that of the Papal empire. And oh! by what perjury,—by what glaring dereliction of principle,—by what mean-spirited tergiversation,—and by what infidel impiety, was this fatal bill introduced! And what have been the effects of this healing measure? Is Ireland pacified? Is the spirit of insurrection and insubordination entirely subdued? Are either the Protestants or Catholics of Ireland satisfied? What means this stern and persevering demand for the repeal of the union, which is but the next step towards the separation of the two kingdoms, or the deluging of both with blood from shore to shore?—Alas! Alas! Have not the calamities of the empire been ever since accumulating sevenfold? On this subject, I candidly confess that I felt strongly, and therefore expressed myself strongly; under the firm conviction, that on the measure then hurrying, with indecent haste, through Parliament, the destiny of my beloved country was suspended. And now, to use the words of the venerable Lord Eldon, 'The sun of England is gone down, to rise no more.'—The destiny of the British empire is forever sealed, unless, indeed, the fatal link can be again severed, of which there is not the remotest probability.

Thus it appears that in the symbolical prophecy of the great image, the annihilation of the ten kingdoms of the western empire is distinctly foretold, in the most awful and impressive language; that in the parallel vision of the four beasts, the doom pronounced in the preceding prophecy is confirmed, and the reason assigned for the judgment, i. e. the blasphemies of the Papacy; which being the animus of the beast, employs him as her agent in the execution of her

sanguinary decrees; that our only hope of escape amidst the general wreck was founded in our Protestantism, or in our separation from the church of Rome; that this separation never seemed to be complete until the exclusion of Popish kings, and Popish laymen, from political power in the British Government, at the glorious Revolution of 1688; and that, by their re-admission to the administration of the powers of government, the alliance once more appears.—The whole of Europe looked with intense anxiety to the discussion of the Catholic question; all minor Protestant states, which relied on England as their protectress, were alarmed by finding that her legislature had changed its character; and all the Popish states triumphantly regarded the measure as a step towards their communion.

But let us take another view of this subject.—The Papacy symbolized by the little horn in the prophecy of Daniel, in the apocalyptic vision, is represented under the emblem of the mother of harlots, seated on the scarlet beast, with ten horns, animating and directing all his movements, bedecked with her meretricious ornaments, holding out her intoxicating cup to the nations, and drunk with the blood of the saints and martyrs of Jesus. Upon her forehead were the names, MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS, and abominations of the earth. It is asserted by some authors, that the name 'MYSTERY' was inscribed upon the tiara, worn by the Popes in former days, and not removed till the Papal See was charged with being the power symbolized in the prophecy. Her other title, 'MOTHER of HARLOTS,' implies that she has been a source of progeny, or churches, possessed of her spirit and actuated by her principles. For if she be the mother of harlots, she must have daughters; and the daughters of an ecclesiastical establishment must be ecclesiastical establishments likewise, who are trained up under their mother, and taught, by her authority and example, to initiate her spirit, conduct, and dissolute manners. Where, then, are we to search for this polluted progeny, but among the ecclesiastical establishments, in alliance with the secular kingdoms of the Papal empire? Is the English hierarchy to be ranked amongst them? Nothing can be farther from my intention, than to wound the feelings of any individual of any denomination. I mean not to insinuate, that those splendid edifices, which have been erected by the piety of our forefathers, or those which have been raised in other countries, in honor of the cross, have been improperly dedicated to the service of the living God; or that they who preach the gospel, should not live upon the gospel; for such things are not only sanctioned, but enjoined, in the Holy Scriptures.

The doctrines of the Church of England, as expressed in her articles, her homilies, and her liturgy, are entitled to our highest esteem and veneration, for they are the doctrines of the apostles. Many of her pious and enlightened clergy are the glory of the nation: the lachet of whose shoes, I frankly and freely confess, I am not worthy to loose. And if any of those excellent men should read these lectures, they will sympathize with me, as I deeply sympathize with them; and, making allowance for the views which I entertain, as a conscientious Dissenter, they will not think me very much too severe in the statements I am going to make.

\*See J. Riland's 'Estimate of the Religion of the Times.'

In the first place; examine the leading features, or characteristics, of the Mother of Harlots, and then try if you can find the same constitutional marks in any, or in all, of the three great branches of the Protestant church,—the Lutheran church, the Calvinistic church, including the Kirk of Scotland, or the Church of England. If you find them formed upon the model of the Papal hierarchy,—if they claim alliance with the state powers, that, by their joint energy, they may enforce the reception of a particular creed, or ritual of worship, upon the subjects of the state, under civil penalties;—if, in their dogmas and discipline, they resemble the church of Rome in outward pomp, and worldly splendor,—if you find in their skirts the blood of the house of Israel, and of the saints and martyrs of Jesus,—if they allow individuals, though secular characters, and even generals of armies, to be at the same time, bishops or overseers in the church of the living God,—if they permit laymen to rob the God of heaven of the portion due to his faithful laborers,—if they make a profit of the church of Christ, and suffer ungodly men to appoint others, of the same stamp, to the cure of souls,—if they hold out a lure to men of unprincipled minds to enter the church, merely for the sake of temporal provision, or worldly emolument,—if they identify regeneration with water baptism, as the church of Rome avowedly does, confound the outward and visible sign with the inward and spiritual grace, and systematically reduce Christianity to mere form and ceremony,—if they become mere engines of the state, and make the patronage of the church a compensation for political and worldly purposes,—and, finally, if they prefer to the highest offices in the church, men utterly incapable of instructing others in the love and fear of God, and who resist and oppose those, who only desire, in simplicity and godly sincerity to serve Him, and to save the souls of men, all such systems are obviously the daughters of the Great Harlot. Whatever other redeeming qualities they may have, (for even the church of Rome has such,) these unlovely features betray the baseness of their origin.

These things are to be found, not only in this country, but in *all* the ecclesiastical establishments in alliance with the kingdoms of the Papal empire. The enlightened members of the Church of England, see, acknowledge, and lament these evils, and they are at this moment, trembling for the safety of their beloved hierarchy. But let not the Dissenter boast himself against the Churchman, when he hears these statements. It will be well for him to allay the rising emotions of exultation, by recollecting that, whatever dark story may be told of a national church, it may be fully paralleled by the history of all the sects that have hitherto appeared within the precincts of the universal church. Antichrist can easily intrude his worldly mindedness, his dead formalism, his hypocrisy, his pharisaism, his antinomian licentiousness, his intolerance, and his spiritual domination, wherever fallen man lays his guilty hand on the ark of our common salvation. If national churches are the daughters of the great Harlot, many dissenting churches are her grand-daughters.—Bigoted dissenters, infidel revolutionists, and atheistic radicals, rejoice in the prospect of the downfall of national churches; supposing that when they are swept from the face of the earth, the condition of the nations will be vastly meliorated; but in this they err, not knowing the Scriptures, nor the power of God; for when they fall into the final visitation, the nations will fall also; the little stone shall break them to pieces, and beat them to powder, and no place shall be found for them; the ten horns, and the body of the beast, shall be consumed with fire, and no vestige shall remain; and John tells us, that when great Babylon shall come up in remembrance before God, to give her the cup of the wine of the fury of his indignation, the nations, and the cities of the nations, shall fall likewise.

All these premises seem infallibly to lead to the same awful conclusion, that the destiny of

Britain is linked with that of the Papal empire, and that the doom of Britain is involved in that of the Papal hierarchy; and this conclusion is awfully confirmed by the conduct of Britain with regard to Popery, during the late revolutionary war upon the continent, when the vials of wrath began to be poured out upon the Papal states. I presume not to pronounce any judgment on the war itself, considered merely as a measure of national policy. I leave that question to the decision of statesmen and politicians; but this we know, that when nations are to be ruined, causes must be put in action, by which their ruin is to be accomplished. It is generally supposed—and I once clung with fond tenacity to the same opinion—that our Protestantism may yet prove our security. The God of heaven grant that this supposition may be well founded. But have we not been guilty of a dereliction of our Protestant principles and of an identification of our most vital interests with those of the Papacy, from the commencement of the late war to the present period? Did our Protestant principles weigh a feather in the scale, when the ministers of the crown passed a resolution, and the great majority of the nation rushed forward, with frantic ardor, to uphold the smitten dynasties of the Man of Sin? Had we forgotten that the men who then sat on the Papal throne were the successors of those sanguinary despots, who had so often shed the blood of our forefathers, and of our Protestant brethren; and not only the successors, but the two faithful executors of departed persecutors; who still continue to oppress and enslave all who profess the Protestant faith, in almost every state of Europe. Was not such conduct an insult to the memory of confessors and martyrs, whose blood was then crying to heaven for vengeance against them, at the foot of the altar? Did we not identify even our Protestantism with Popery, when we so often called it our holy religion; and when enlisting into the ranks of Popery, to fight her battles, we called it fighting the battles of the Lord, of his altars, and of his temples? Was not this to identify our Protestantism with the abomination of the Mother of Harlots; and the character of the God whom we professed to worship, with that of a persecuting priesthood? When the dark despotism of Spain and Portugal was overthrown; when the doors of the Inquisition were closed, and spiritual domination of a bigoted and idolatrous priesthood was subverted; by whose arms, and at whose expense, was the despotic re-established,—the spiritual domination of the idolatrous priesthood restored,—and the doors of the infernal Inquisition re-opened, that it might be again filled with the victims of superstition and intolerance? When all the Papal thrones on the Continent, of France, Austria, Sardinia, the Papal states, Naples, Tuscany, Spain, and Portugal, lay prostrate,—by whose arms,—and at whose expense, were they raised from the dust, and the scattered fragments of the Papal empire repaired and re-established? All depended on the fiat of Great Britain. Yet no stipulation was even proposed, not a single effort was made, in favor of Protestantism, of religious liberty, or of the sacred rights of conscience, by this Protestant nation, at the time wielding the energies of all Europe.

And yet some good and judicious men have told us, that we are the Israel of God, the favored nation, now standing in the situation formerly occupied by the Jewish nation, the chosen people of the Most High; glorifying God for his judgments upon the Papacy. Yes, they tell us, that we, who have spent so much treasure, and shed so much blood, on the altars of Papal despotism, are the hundred and forty and four thousand palm-bearing virgins, who are described in the book of Revelation, as rejoicing in the overthrow of the Papal kingdom and the total annihilation of Popery. How shall we account for so strange an infatuation, so sad a perversion of the sacred oracles, in men who in other respects, are worthy of all commendation? Surely it can be resolved only into a mistaken patriotism; a sentiment, amiable in itself, glowing with an ardor which fascinates the

stormy elements of time, and forms above its possessor's pathway, the rainbow of New Covenant favor. This grace is identified from painful experience; but now, reverence for the Word of God, a more genuine, and I hope a better directed patriotism, and an anxious desire to awaken some of my countrymen, at least from that fearful apathy into which the whole nation is sunk, constrain me to bear a most firm, but respectful testimony against such a mistaken interpretation of sacred prophecy.

We may glory, that to Britain is chiefly to be ascribed the honor of restoring the scarlet dyed aspies, stained and saturated with the blood of the saints and of the martyrs of Jesus, and whose thrones were overthrown for the crimes of ages. We may glory in the honor of raising the Man of Sin from his degradation, and reviving the principles of the expiring superstitions of Popery. We may glory, that to our arms, and to our treasure, it is owing that the monsters of the Inquisition—the priests and monks of an apostate church, were again put into full activity, with power to persecute and torture the servants of God who protest again; her abominations.—But amidst all our vain boasting, do we not hear ten thousand voices crying, "How long, Lord, holy, just, and true! will thou not avenge our blood upon them that dwell upon the earth?"

And do we not hear the answer which the prophet heard from the throne of God? "He that leadeth into captivity shall be led into captivity. He that killeth with the sword shall be killed with the sword. Come out from the midst of her, therefore, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her hour is come!" Review these particulars once more; forget not that Great Britain is one of the ten kingdoms represented by the ten toes of the metallic image, and by the ten horns of the Roman beast, which are to be so completely destroyed as not to leave a wreck behind; and that our Protestantism, our most vital interests, have been all identified with Popery, from the commencement of the outpouring of the vials of wrath on the Papal throne to this day: and then, as I have before requested you, form your own judgment; but judge with impartiality, guard against national prejudice, which I candidly confess has cost me many painful conflicts.

It must, however, be confessed that the destiny of all nations depends upon the will of the Sovereign of the world. His will is the awful die by which the fate of empires is determined. To him it belongs to speak concerning a nation, or concerning a kingdom, to build up, to plant, and to prosper; to him it equally belongs to speak concerning a nation, or concerning a kingdom, to pluck up, to throw down, to lay waste, and to destroy. He sitteth upon the water floods, and reigneth King forever. Under his moral government, righteousness exalteth a nation, and sin is not only the disgrace, but the ruin of any people. This maxim is so obvious as to require no proof, and but little illustration. Legislators, statesmen, and divines in all ages, have been of this opinion, and history proclaims aloud, in every page, that national virtue is the source of national prosperity, and that national depravity paves the way to national ruin.

The wisdom of the statesmen, and the bravery of the warrior, in any great national struggle, like the galvanic shock, may produce a transient action in the muscles, resembling life; but the favor of heaven is the breath of life itself, in which nations live, and move, and have their being. Is there, then, virtue sufficient in Great Britain to conciliate the favor of God, and to turn aside the vials of his wrath?

(*To be Continued.*)

#### The Crowning Grace of the Christian Life.

BY J. B. COOK.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by him, in all utterance and in all knowledge \* \* so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ.—I Cor. i. 4-7.

*The fulness of knowledge and of grace, which completes and consummates the christian character, embraces a distinct, habitual reference to the second coming of our Lord Jesus Christ.*

This grace for which the apostle gives thanks, is the combined blessing of 'faith, hope, and charity' (xiii. 13). The 'charity' is Divine love, which springs from a believing view of God and His 'glorious gospel.' It is the radiance of 'grace and truth,' which, beaming from the face of Jesus, shines on

lightning cometh out of the east, \*\* so shall the coming of the Son of man be.'

Now, who believes that Jesus, the great teacher, come from God, has so solemnly charged us not to expect death 'in the desert'; or not to believe that men 'die' in the secret chamber? Men die 'in the desert,' and everywhere; and especially prefer to retire to the silence and secrecy of the 'chamber' before death. This astonishing perversion of truth offends against all fact and propriety! Does death come like lightning?

The true church is espoused by a chaste virgin, to be the bride of Christ. Her faith is plighted to him, as the Heavenly Bridegroom—and her duty is to live prepared, and win others, to fill out the number of the elect, and be his witnesses. Their union, or marriage, is to be consummated at his return. Rev. xix. 7-9; xxi. 9; Ephes. v. 32.

Note for illustration, an espoused virgin. Her intended husband is on a voyage at sea; and they have arranged to solemnize their nuptials on his return. Mark her conduct! She is tidy, skillful, and zealous enough, in her way; but suppose she make no distinct reference to, or preparation for, the marriage; she seems displeased to hear of his return; or of the written understanding that he would come, at a certain season. Does she come behind in no qualification as a bride? Yes! she is wanting in affection—wanting in preparation—wanting in an honest heart; and if she get her deserts, she will never be a bride—except in name!

But all this absurdity, and 'sin against the Holy Ghost,' is avoided by believing the unambiguous language of inspiration, in the Secular Advent—'in the secret chamber?' or 'as the lightning cometh out of the east, and shineth even unto the west?' or 'as a snare on all them that dwell on the face of the whole earth'?

(f) In Luke xix. 11-15, this subject is represented by a 'nobleman who went into a far country to receive for himself a kingdom, and to return.'

It is a bold thing to take *Him* out of his own return. It is also as blind as it is bold; and the sin of so *wrestling* the Scriptures must be to 'destruction.' 2 Pet. iii. 16.

So far as this illustrates the condition of the church—so far as her industry, and skill, and 'societies,' and zeal, and gaudy temples, have no direct bearing on her relation to Jehovah's plan to 'send Jesus' at the time of restitution—so far, as she is displeased at, and unprepared for, her Lord's coming, and the 'marriage supper,' she has forgotten her place, and mistaken her calling—to be a witness for her Lord's return. She is an adulteress, and exposed to the doom of an adulterer!

The *Church is God's husbandry, or tillage.* Those who labor in the gospel vine-yard, are co-workers. 1 Cor. iii. 9.

With this revealed connection, the advent of Christ forms the ground of the Christian's hope. Tit. ii. 13. Acts xvi. 6-8; 1 Cor. xv. The duties resulting from it, constitute an essential part of the Christian's calling.—1 Thess. i. 9, 10. The comfort given us, when melting in sympathy with our once suffering Lord, at his table, flows in these sweet words, 'till He come.' The fellowship of the saints in his sufferings, lasts till He 'come again' in glory, to gather us to the 'marriage supper of the Lamb.' John xvi. 33; Matt. xxv. 20; 1 Cor. xi. 26; Rev. xix. 7, 9.

This is the grand theme of the two epistles of Peter. 'Paul, in all his' speaks of 'these things.' 2 Pet. iii. 1, 2-17. (See Ist and 2d Thess.) James, John, and Jude, also, in 1 Thess. ii. 19; Tit. iii. 11, 13; Ps. xxvii. 6; Matt. xiii. 37-43; Gal. vi. 8; Heb. ix. 28; Col. iii. 4; Heb. xii. 27. Many imagine that our Lord has achieved his victory, and is now enjoying his triumph! But he is not for us to judge individuals; but as God is not a 'respecter of persons' all of the church that act on the same principle, will share the same 'wrath'; only so much more terrible, as her sin is against greater light, and love, and obligation!

The waiting world is to be 'delivered into the glorious liberty of the sons of God.' The children of God get their 'glorious liberty' at the Second Advent. Then Christ's enemies become his footstool. Rom. viii.; Heb. ix. 28; Col. iii. 4; Gal. vi. 8. All come behind—all are deficient, who do not *heartily* enter into God's great plan.

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of truth, and also the doctrine of Divine Providence and promise.

*God has guided his waiting people to this age!* Here, the time ends—here, the leading lines of prophetic light are verging to a focal point—here, expectation of a coming crisis is ripe—here, the church and all reformers, are toiling for a speedy triumph—here, the heaving world, as if in its last pangs, is struggling to be free—here, it has been warned—here, we have entered, says Cunningham, the period of awful expectation, indicated by the parable of the virgins! Thus, the command comes with overwhelming weight, *thrilling every nerve:* 'Be ye also ready.' 'Blessed is that servant whom his Lord, when he cometh, shall find so doing.' Amen.

#### OBJECTIONS.

1. It is objected that all believe in the Secund Advent. Yes. But listen! The Jews all believed in a promised Messiah, at the first advent, but not enough to keep them from destruction. *Their sin and ruin* resulted from their not consenting to give Him the place assigned him in prophecy! Dan. ix. 24, 26; Isa. vii. 14; iii. 3; Ps. xxii. 18; xvi. 8, 10.

*This is the great sin of the age.* The multitude, the philosophic ministry, will not consent to Christ's second coming, in the manner, place and time, assigned to it in prophecy. Mark! Not to believe the Second Advent as revealed, is to be in a position like that of the rejected Jews.

2. The Jews, by opposing the strict fulfilment of prophecy, became essentially Antichrist—the Antichrist of that age. I John iv. 3.

If the Christian church take Christ *out of* the place assigned him in prophecy—if the church oppose a strict fulfilment of second advent prophecy, she acts on the same principle, and must incur the same doom as did the Jewish congregation. This Rome has done.

2. The Jews did not oppose prophecy, in the abstract, nor as they understood it; but they did oppose the plain import of prophecy, as God gave it! Thus, they incurred God's wrath to the uttermost!

It is not for us to judge individuals; but as God is not a 'respecter of persons' all of the church that act on the same principle, will share the same 'wrath'; only so much more terrible, as her sin is against greater light, and love, and obligation!

3. The church, by not *continuing in God's goodness*, comes under the sentence of *exclusion*: 'THOU ALSO SHALT BE CUT OFF,' as Judah was. Rom. xi. 22. Having failed to continue in the goodness that God gave her: having forgotten her relation to Christ's coming; and mistaken her duty in reference to it; having taken her stand *against the promise* of His coming, (as it stands in prophecy,) she must fall as did Jerusalem, under the judgment of God. Every age has ended in judgment. The age of innocence in Eden; the antediluvian age; the Mosaic age, closed in judgment; and now the Christian age must close in judgment. Judgment must begin at the house of God; and if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Instead of judging out of his own heart—instead of particularizing any one class—the writer has humbly echoed the text, and scriptural explained it. Our Lord has said: 'My word shall judge you!' By his word we shall all be judged; hence, all should heed his testimony. The best literature and highest authority of the church, in past ages, has taught the doctrine of the text as plainly, and made it as essential as it is here made. See Comp. Com. Our doctrine is as 'old' as the New Testament! It is not 'new' save to those who overlook, or have yet to learn the truth on this subject. Therefore, all should hear this '*word of the Lord*'—seek this crowning grace; and so 'come behind in no gift'—*WAITING FOR THE COMING OF OUR LORD JESUS CHRIST.*

For this, dear reader, 'be ready!' *The Lord is coming;* therefore, 'be ye also ready.' None are 'ready,' but as believing obedient Noah was, in his day. We are 'ready' only so far as we believe all that God has revealed, and maintain a practical conformity to his revealed plan, 'waiting for the coming of our Lord Jesus Christ.'

This event must be near. The prophetic periods, and the descriptive prophecies, and the events called 'signs,' are about terminating. We cannot swing off into the distant future, for the end of 'the times of the Gentiles,' without leaving these essential portions of the text, and scriptural explained it. Every fool can find faults that a great many wise men can not remedy.

Every heart hath its own ache.

**The Harbinger & Advocate.**  
"SPEAK THE TRUTH IN LOVE!" —PAUL.  
ROCHESTER, SATURDAY, FEBRUARY 19, 1853.

**Donations:**  
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#### ENCOURAGING.

The liberal responses of some of our friends, to our call for pecuniary help, encourages us to hope that others will so imitate their example, as to enable us to continue the publication of the *Harbinger* weekly, at its present size. It is none too large, nor published too frequently, to meet the demands of the precious cause it advocates. So all its friends think who have expressed their minds to us on this matter; and so the facts will prove in the sequel, if we judge correctly in the case; for great events among the nations, are at the door, in which we shall all be deeply interested. When they shall have begun, they will increase in magnitude, until they terminate in the coming of the Lord, the overthrow of Gog and his mighty hosts, and the establishment of the kingdom of God upon the earth.

The *Harbinger* will be found none too large to publish the truth and convey the intelligence of these momentous times, to the waiting saints, and others who will be deeply interested in them. In those times, now near, truth will be of greater value to the child of God than countless dollars, and the sacrifices he will have made for its support, will be of high worth to him. We hope, therefore, that each will make the sacrifice now that duty demands to aid in sustaining the *Harbinger*. If all will do a little, or some do less and others more, there would be no lack of means. Some have already done what they could; the Lord reward them. Will others do likewise? We trust they will; for they love the cause of the *Harbinger* too well to be backward in its support, especially at this eventful time.

(F) The list of subscribers to the *Harbinger* should be much enlarged. Its friends can do this if they would each make an effort. Several have recently done well in this respect, and if they will persevere, and others do likewise, many new subscribers will be obtained to our paper. Take it to your friends, and request them to read it; if they will do this, they will soon subscribe for it, and become a convert to the truths it advocates. Will you see what can be done in this matter?

**THE CROWNING GRACE.**—This article was published some years ago in the *Harbinger*. Bro. J. B. Cook, its author, is anxious to have attention called to it, and intends publishing it in pamphlet form. In order to assist Bro. Cook in this object, we re-publish it in number of our paper, hoping it will be generally read. Those who may desire the pamphlet for distribution, may obtain it at a moderate cost, of Bro. Cook or at this office. The price will be given when the pamphlet is printed.

#### FARMING IN PALESTINE.

The poverty of the soil of Palestine, for some centuries, is well known. In the London Syria-Egyptian Society, on the 11th of January, Mr. W. H. Black read some "Notes on the Restoration of Fertility to the Soil of Palestine," in which he attributed the desert appearance of the land in general to the neglect of cultivation for many ages, and not to natural causes, as erroneously supposed. He briefly narrated the experiments made by Mr. Meshulam, of Jerusalem, and the American Seventh Day Baptists, who have jointly established a small agricultural colony at Ariot, near Bethlehem, with great success. He also read several extracts from their correspondence, and confirmed the fact by the testimony of individuals who have recently visited that interesting settlement, that within the past year they have raised successive crops of corn, (the wheat growing up as high as a tall man,) besides an abundance of fruit and vegetables, both native and exotic. This paper was followed by a conversation, in which a possibility of recovering the far-famed fertility of Palestine was confirmed by Mr.

Bonomi and by Rish Allah Effendi, from their personal knowledge of the country. An address on the subject to English Jews, urging their emigration to the Holy Land, presents the same views on the subject. It is not impossible that among the marvels of the coming age, there may be such a restoration of that country, that in fertility, at least, it may again realize the descriptions of the prophets.—[New York Illustrated News.]

TAKING all the testimony on this highly interesting subject that has been presented, into consideration, it is pretty certain that those of us who have taken different views in this matter, have on some points been mistaken. But as facts have come to light, we trust that our differences will cease. According to the evidence we now have, from all the witnesses, it appears certain—

1. That the land of Palestine has long been barren.
2. That one grand reason of this barrenness has been the want of cultivation.
3. That Turkish disabilities are now so removed that it may be cultivated.
4. That it has been, for a few years past, very productive, under the cultivation of Meshulam and others.

5. That though the rains have never been fully withheld, they have nevertheless been more regular, and the seasons more fruitful for a few years past, than formerly.

6. That there is a deep interest being waked up in different parts of the world, among Jews and Gentiles relative to these things.

7. That this state of things, transpiring as they do at this time of the fulfillment of certain prophecies relative to the termination of the times of the Gentiles, gives us very strong reason to believe that the "set time" is near, or has come, for the Lord to favor Zion, or remember the land of promise.

We purpose to speak more fully on this matter, as soon as other duties will admit. Truth has been, and still is, our object, on this and all other subjects. To it we should reverently bow, regardless of our own pre-conceived opinions, prejudices and antipathies, for it is of the Eternal, and must and will abide. Amen.

#### THE NUMBER OF THE BEAST.

DR. GILL of London about a hundred years ago expounded the prophecy—Rev. xii. 18. He made France the leading agency in subverting and destroying the Papacy, as revealed, Rev. xvii. He said that the French government would do this under the rule of a sovereign by the name of Louis.

The eye of faith has ever since been directed to France. Now the preparatory conditions of the prophecy seem to be all fulfilled, we read the number of the man thus—(as spelled in Rome and throughout the field of vision Ludovicus; their u being equivalent to our v):

L	—	50
u	—	5
d	—	500
o	—	0
v	—	5
i	—	1
c	—	100
u	—	5
s	—	0

The number of the man, 666

The French kings after Clovis inherited this title, "Eldest Son of the Church," because Clovis espoused the cause of the Roman Papacy, and Charlemagne made the Pope a temporal sovereign. France has been the firmest prop of the Papacy. It is designated as the frog power by bearing the frogs on its military ensign from Childebert A. D. 420 to Clovis A. D. 508, &c.

The Napoleon Dynasty rose as the Papal cause sank at the end of the 1260 years—which began from the acknowledged supremacy of the Bishop of Rome in 533 to 538. They end 1793 to 1798.

The revolutionary spirit that has rolled over the old Roman world has issued from France. Louis now bears up the Pope. His "number" is 666. The Napoleon dynasty "was"—the great power of the earth—it again "is not"; but anon—"out of the abyss"—the man from prison and from exile comes up, and behold he "yet is."

All this is replete with interest. It is of God, and fulfills so far, the great plan of prophecy.

J. B. C.

"I can compare the spreading of rumors," says John Newton, "to the art of pin making.—There is usually some truth, which I call wires; as these pass from hand to hand, one gives it a polish, another a point; others make and put on the head, and at last the pin is completed."

#### THE GOSPEL.

(Continued.)

Our former articles having successfully proved, as we think, that the gospel preached to the patriarchs and proclaimed by the prophets, is one and the same gospel, we will now offer a few considerations, most confidently believing that this, and the gospel of the *New Testament* are also identically the same; only that in the *New Testament* this gospel is more fully and distinctly stated in all its

truth, this exceeding great and precious promise by bringing life and immortality to light through the gospel, and in no way did he do it so convincingly as by his resurrection from the dead. By this act unbefit in the resurrection was confounded, and God's promise of life to Abraham and his children confirmed beyond all doubt; it speaks to them thus, Because Christ lives, you shall live also. O how transcendantly good our heavenly Father has been to his fallen children, to strengthen their faith in his promise or covenant of life, by giving his Son to die and then raising him again to life! Well might the ever-blessed Savior say, in view of this precious truth, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16. And it is no marvel that the apostle Peter should, in the rapture of his soul exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope [or hope of life] by the resurrection of Jesus Christ from the dead." 1 Peter i. 3. Thus the covenant we have previously been revealed to the patriarchs and prophets.

2. Christ commenced the proclamation of the gospel as though it was understood by the people.—

Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mark i. 14, 15. John the Baptist commenced the proclamation of the gospel in similar language. In those days came John the Baptist, preaching in the wilderness of Judea and saying, Repent for the kingdom of heaven is at hand. Matt. iii. 12. It will be observed that neither John nor Christ in these examples explain the character of the kingdom which they announce to be at hand. And why did they omit to do this? and why we ask, is not the great and glorious purpose of God, relative to Judah and Israel, and their land, and the Gentiles and the world not given more in detail in the *New Testament* than it is? The whole economy of redemption is spoken of by the *New Testament* speakers and writers, more as a matter that was already revealed, than one that was new, or had never been made known before. These facts cannot be satisfactorily explained, as we conceive, only on the admission that John and Christ did not preach a new gospel, but proclaimed an old one, which had long been taught the Jews, by their prophets.

3. Christ came not to preach a new gospel, make new promises, or a new covenant, but to confirm the covenant which God had made with Abraham; and in other words, preach the gospel which was revealed to him. The will or covenant was made with Abraham, and was confirmed and ratified by Christ and sealed by his blood—and when all the heirs are of age, the conditions of the covenant will be executed, the kingdom will be given to Christ and his people. And he shall confirm the covenant with many for one week. Dan. ix. 27. Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers. Rom. xv. 8. The covenant embraces all the promises here referred to, and which Christ confirmed.

(a) By his birth or first advent: for the promises which the seed of Abraham should come, which is Christ, (Gal. iii. 16); he came, and thereby confirmed the truth of these precious promises of his coming.

(b) He confirmed the covenant by his public ministry and confirmatory miracles. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness, both by signs and wonders and divers miracles; &c.—Heb. ii. 3, 4. By these miracles he established the divinity of his mission, and thereby confirmed the truth of the covenant or promises made to the fathers.

(c) He confirmed the covenant by fully answering in his birth, life, death and resurrection the prophecies concerning him in these particulars. They were fulfilled in him, and thereby were proved true, or confirmed.

(d) He confirmed the covenant by his resurrection. One important item in the covenant made with Abraham was, that he should have everlasting life. This though not directly expressed, was clearly implied in the words "everlasting covenant," and "everlasting possession," &c., (Gen. xvii. 7, 8.)

Over the house of Jacob. Did Gabriel speak mystically, or plainly? Plainly, as the literal fulfilment of other portions of his message proves. He literally came to literal Mary; literally spoke to her and she to him; she literally bore a literal son, who has literally become "great"; and now as these good tidings thither had a literal fulfilment, the residue will be as literally accomplished. There-

fore, we may most confidently look for the literal reign of this literal King, over the literal "house of Jacob." Hated as this truth is, by some mistaken ones, it nevertheless constitutes an important item in the gospel of God as proclaimed by Gabriel, and taught by patriarchs and prophets. Gen. xii. 10; Ezek. xxxvi. 24, and other corresponding texts.

And of his kingdom there shall be no end.—

The good news relative to the kingdom was nothing new to Mary; for the Old Testament writings abound with the most cheering promises concerning it, which doubtless had often cheered the heart of this virgin daughter of Israel, highly favored of the Lord. She knew that the kingdom would be set up, and break in pieces all opposing kingdoms, and fill the whole earth: that there would be given to the Son of man a kingdom, and dominion under the whole heavens, and that all dominions should serve and obey him. These and their kindred promises, which abound in both Testaments, hold a prominent position in the gospel of the kingdom, if they do not constitute that gospel, Hence, Gabriel's announcement to Mary, was a proclamation of the gospel of the kingdom.

John the Baptist preached the same gospel, saying, Repent ye, for the kingdom of heaven is at hand.

Matt. iii. 2. The same gospel was the theme of Christ's ministry, as all well know who have read the Gospels. Speaking of the commencement of his preaching, it is said, Matt. iv. 17, From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The account in Mark i. 14, 15, reads thus, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

The meeting in Bro. Elias Dickson's neighborhood was held according to appointment. We had a good meeting. There was not a large gathering of the friends from abroad, but some were there from different quarters. The attendance of the neighborhood was good after the first day, and on Sunday our house (school house) would contain but little more than half the people.

Bro. S. A. Chaplin, Y. Higgins and myself were present as proclaimers of the Word.

This view is in harmony with the sentiments entertained by the apostles. They asked him, saying, Lord, wilt thou, at this time, restore the kingdom to Israel? Acts i. 6. Why did not the Lord correct this error, if it was one? and where did they obtain it? It was not an error, but the truth which had long been revealed by the prophets, preached by Gabriel, and taught by Christ. The kingdom is to be RESTORED TO ISRAEL—Christians never lost it, hence it cannot be restored to them. They will, however, receive it into, but to Israel it will be restored; for the kingdom of God is at hand.

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It was agreed to invite Bro. Stors to visit this region the coming spring or summer.

It was also agreed to hold a conference at South Bend for the purpose of pursuing the investigation of the subject of church order, which was begun at Oswego last fall. This conference is to be held at the time Bro. Stors will be preaching at this place, if he comes west; and if not, it is to be held so as to include the first Sunday in June. Of this due notice will be given when we get word from Bro. Stors.

(To be Continued.)

#### MATERIALISM—INFIDELITY.

BRO. MARSU:—In the *Harbinger* of Jan. 22, you copy a paragraph from a "Western paper," in which a correspondent of the *Christian Age* is represented as saying, that "several congregations of disciples in Northern Indiana and Southern Michigan have been utterly overthrown by the lectures of materialists in that region," and that "the new church at South Bend, Ind., has become desolated as soon as it was completed, in consequence of the creeping in of materialism and infidelity." In your note you presume the materialism and infidelity complained of, are the truths of the gospel, relative to the mortality of man, &c.; and ask for the facts in the case.

The Lord enables us to use our best energies for the advancement of the cause of truth.

E. MILLER, Jr.

Middlebury, Ind., Feb. 3, 1852.

MILLER, Jr.

—

CHRISTIAN'S ONLY HOPE—REVIEWED.

WHILE we have much cause for gratitude to the Father of lights for granting us the knowledge of some important truths of his holy word, overlooked by many of his children—it is a lamentable fact, demanding humiliation before God, that there is so much among us to neutralize the force of our testimony for the truth.

We should beware of the devices of the adversary.

One of these is to prevent us from testifying to the truth at all, on the pretext, that it is inexpedient—that it will hinder our general usefulness, or that it will be injurious to mutual love and fellowship. If unsuccessful in this attack, his effort will then be, to tempt us, so to speak and write, that this very evil shall ensue, and both truth and charity be violated.

Love and truth are perfectly harmonious.

Love requires no sacrifice of truth.

Truth requires no sacrifice of love.

Love rejoices in the truth,

and truth in love.

Neither approves of error,

but both bear with it in some degree.

It is important to understand that truth itself, as well as love, requires forbearance.

This, alas, is too often forgotten,

Satan commends us for our zeal for truth,

while we are violating the great truth of the opposite dogmas.

Amongst these, the Disciples, or Reformers, stand peculiarly exposed to the invasion of the truth.

Having taken the Bible as their creed, with the maxim, "Learn, believe and do," as a principle of action; at the same time contending that "the Word means what it says," and arguing a frank and candid investigation of every Bible doctrine, each for himself; when we come to them reading these truths right out of the Bible, many of them will act upon the above principles—

'sitting in the temple of God'—changing laws to suit the times. 2 Thess. ii. 4.

Most, however, are still saying that literal death to the wicked would be no punishment, and quote the 'rich man' as an example of their doom. Surely a modern *Babel* is being built, or their language would not be thus confounded. May we not hope they will soon stop building as of old?

But this half-way-hell system fails to change their horrible feature of the future world; for they admit there are great, as well as small sinners, and so God's fair universe must be blotted by desperate agony and blasphemy, to mar the peace of the saints and be abhorred by God and all holy beings. And besides, Paley's views set aside the atonement, and salvation by grace, and is one of the main roads to Universalism. It would also render it necessary for Christ to make a separate world for each of the thousand and one classes of sinners. But I have only time to suggest these difficulties, and will only add that Cowper had a far better common sense view of God's government when he sang—

'The groans of nature on this nether world,  
Which heaven has heard for ages, have an end  
For all things were once  
Perfect, and all must be at length restored;  
So God has purposed; who would else  
In his dishonor'd works himself endure  
Dishonor, and be wronged without redress.'

[*The Task*—Book 6th.]

I must add an item of good news from Buffalo. A man of a good mind, but sceptical, as he admitted to me, was convicted under Bro. Storrs' lectures here, and I found him yesterday, rejoicing in hope of eternal life through Christ. I was cheered by hearing his remark when under a sense of sin. Instead of the old and unscriptural saying, 'I want to escape eternal misery,' it was, 'I want eternal life.' Thanks be to God for such a change of feeling and language, as they are like those of the young man in the gospel. I feel that this one item of news is a rich reward for our sacrifice in having the lectures, and believe Bro. Storrs and others will feel the same.

To Christ the 'life giver' be glory and thanks for such encouragement.

J. BLAIN.

FROM BRO. J. CUSHMAN.

BRO. MARSH:—I have been a constant reader of the *Harbinger* for nearly four years, and am somewhat acquainted with your oft-repeated calls for help to sustain its publication. I am grieved to see so little interest manifested by those that profess to be looking for the coming of Christ, and the setting up of the everlasting Kingdom. There are some with whom I am acquainted that have taken the *Harbinger* for years, and then have ordered their paper stopped for the want of means, and now some of them are taking one or more political papers, and have means enough to pay for them! Where a man's treasure is, there will his heart be also.

I find that some men are lovers of their own selves, covetous; but still brother, they wish you well, and say, 'be ye fed and ye clothed,' and do nothing. Such sympathy would starve you to death. I would to God that they would wake up to this matter, and do what they can to relieve you in this time of trouble. If each one would do what they can and ought, it would soon remove your embarrassments, then you could go on your way rejoicing. I have frequently said as others have, 'I feel for Bro. Marsh,' but never told you how much I feel.—I will now say that I feel at least five dollars for him; and hope that others will show how much they feel in the same way. We are to be known by our fruits. I am poor, but I feel willing to give something for the purpose of spreading the gospel in the benighted age.

Your brother in Christ, hoping for immortality, only through the resurrection.

I. CUSHMAN, JR.  
Lima, Mich., Feb. 2, 1853.

*Error is always in haste.*

FROM SR. M. A. SEARS.

BRO. MARSH:—Another year has passed, and the *Harbinger* yet lives, as we trust, to 'feed the flock of God, which he has purchased with his own blood,' and to furnish 'meat in due season' for the household of faith. We would, with deep and heartfelt gratitude, record the goodness of our heavenly Father, who has preserved you and your fellow laborers, amidst the ravages of disease and death; and in this dark and perilous hour of temptation, 'steadfast in the faith,' to enter upon another year of toil and sacrifice in defence of the gospel. Some, dear to many, and faithful in the cause of God, are suffering from wasting disease, while others have laid down their armor, and are among the 'sleepers in the dust,' awaiting the resurrection morn, when 'they will be called to receive their reward.'

Nearly ten years have passed since we first heard and received the cheering message, 'Behold, he cometh!' Our heart rejoiced, and we were led to wonder that from the plain word of the Lord we had not discovered the truth on that subject before. Then, how joyful in hope, and a firm, unshaken faith were many, who believed, that the 'Lord himself' would take his kingdom, and with the saints, 'reign on the earth.' 'The vision yet taries,' but to the 'watchers' these years have not passed weary or slowly, for we had much to learn concerning the reign and kingdom of David's greater Son.

It is not in my power to express the gratitude we feel that the Scriptures have been so faithfully searched, and the truth so fearlessly proclaimed. Especially do we rejoice in that concerning the coming and everlasting age.—Now, we can read the glorious things spoken of Zion, the city of our God, not in a few isolated texts sparingly scattered through the prophecies, but as the sum and substance of 'Moses and all the prophets,' as the 'Lord of life' instructed his disciples after the resurrection. We are steadfastly looking for the times of restitution of all things to begin, the time of Christ and his down-trodden and suffering saints, who will then take the kingdom and possess it forever.

Brn. Grant and Mathewson have recently been laboring with us in a protracted series of meetings, and the Lord has graciously blessed the effort in the conversion of a few, and bringing a goodly number to see and rejoice in the blessed hope. Sixteen have followed their Redeemer in the ordinance of baptism, and we seek to bless the Lord for what he has done for us.

In opposing the 'cunningly devised fables' of the present age, which are substituted for the word of the Lord, my brother, you will have to endure reproach, not only from the enemies, but from the professed friends, of the Bible; but esteem the reproaches of Christ more than all the treasures of earth; and choose rather to suffer affliction with the people of God, than to enjoy the honors and pleasures of this doomed world, and your reward will soon be given, even an incorruptible, undefiled, and an unfading inheritance in a world of glory.

May the Lord endow you with wisdom in all things, and may you and those who labor with you in the gospel, be preserved to edify and comfort the waiting few, till the Lord comes.

M. A. SEARS.  
Lake Zurich, Ill., Jan. 15, 1853.

FROM BRO. B. S. BATCHELOR.

BRO. MARSH:—Our beloved Sr. Briar, (that sister at whose house we spent part of an afternoon when you were here,) is dead. She ended her sufferings on the morning of Thursday, Jan. 20. The day following her death I was called home to my father's, by (as I supposed) the death of my elder brother. On my arrival home, however, I found him alive, but in a very critical situation. I remained by his bedside much of the time for two weeks, and as he was then in a comparatively comfortable situation, I returned to this place again. After being confined so much in the sick room, the exposure of traveling brought upon me a severe cold.

Last Saturday night I took a very thorough sweat; then on Sunday I went to the meeting, and with some difficulty, arising from extreme weakness and inflammation in the neck and throat, succeeded in speaking twice, much to my own comfort at least, for I love in my poor way to preach the gospel. My throat continued

after this to grow worse, the tonsil on one side became very much swollen, inflamed and painful. A doctor was called on Wednesday. His applications relieved this form of the complaint, but on the following night it seemed to me that I was well nigh in a state of distraction, on account of a painful swelling and inflammation of the palate,—something to me unknown before. They then go to work, being obliged to hold weapons in one hand, (troubled times, surely,) and build up the wall—thus fulfilling the terms of the prophecy, and thereby marking the commencement of the seventy weeks, and with it the 2300 days; consequently, if the chronology given in our Polyglot Bible is correct, (446 a. d.) it must terminate A. D. 1854. Again, adding the 1835 days (Dan. xii. 12) to 519, the commencement of the persecutions under the 'abomination that maketh desolate,' and we have the same result—1854.

We are told by Habakkuk (ii. 3) respecting the vision, that at the end it shall speak and not lie. I believe the nations are now preparing for the sounding of the seventh trumpet which will call for a sword upon all the inhabitants of the earth, which will cause the 'Midnight cry,' to be sounded, answering to the oath of the angel in Rev. x., when, alas, the foolish virgins will find it too late to obtain the needed oil, for the Bridegroom will speedily come, and the door be shut.

Then may we all be ready and watching, for in such an hour as we think not the Son of man cometh. Still looking for redemption, I remain, your unworthy brother,

ZENAS WHITNEY.  
Bridgeport, Jan. 26, '53.

FROM BRO. Z. WHITNEY.

DEAR BRO. MARSH:—I can truly say I still regard the *Harbinger* as in many respects the best paper with which I am acquainted, and should feel that to be deprived of it would be a privation indeed. My dear brother, it is not the language of flattery when I say I do admire and love the fearless and decided stand you have taken in defence of Bible truth. The whole of revealed truth is, as I believe, requisite and needful for the sanctification of the church, and the perfecting of the saints, and I would to God that all those especially who are looking for redemption, might be willing to follow the Bible in all its fulness and extent, fearless of results.

Respecting the 'Age to Come,' or the world's Sabbath it must be understood literally as advocated by the *Harbinger*, as I understand the Scriptures, if that be taken away, the whole system of 'Revelation' is disjointed, and in a great measure broken up, and I often feel at a loss to account for the antipathy manifested toward it.

Brn. Grant and Mathewson have recently been laboring with us in a protracted series of meetings, and the Lord has graciously blessed the effort in the conversion of a few, and bringing a goodly number to see and rejoice in the blessed hope. Sixteen have followed their Redeemer in the ordinance of baptism, and we seek to bless the Lord for what he has done for us.

In opposing the 'cunningly devised fables' of the present age, which are substituted for the word of the Lord, my brother, you will have to endure reproach, not only from the enemies, but from the professed friends, of the Bible; but esteem the reproaches of Christ more than all the treasures of earth; and choose rather to suffer affliction with the people of God, than to enjoy the honors and pleasures of this doomed world, and your reward will soon be given, even an incorruptible, undefiled, and an unfading inheritance in a world of glory.

May the Lord endow you with wisdom in all things, and may you and those who labor with you in the gospel, be preserved to edify and comfort the waiting few, till the Lord comes.

M. A. SEARS.  
Lake Zurich, Ill., Jan. 15, 1853.

FROM BRO. B. S. BATCHELOR.

BRO. MARSH:—Our beloved Sr. Briar, (that sister at whose house we spent part of an afternoon when you were here,) is dead. She ended her sufferings on the morning of Thursday, Jan. 20. The day following her death I was called home to my father's, by (as I supposed) the death of my elder brother. On my arrival home, however, I found him alive, but in a very critical situation. I remained by his bedside much of the time for two weeks, and as he was then in a comparatively comfortable situation, I returned to this place again. After being confined so much in the sick room, the exposure of traveling brought upon me a severe cold.

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ZENAS WHITNEY.  
Bridgeport, Jan. 26, '53.

*Error is always in haste.*

AND ADVOCATE.

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Bro. J. C. BYWATER.

Nunda Valley, Sunday Feb. 20—and continue through the week, where Brn. Daniels and Lowell may appoint.

Port Byron, Sunday, " 27.

Liverpool, (evening) " 28.

Kirkville, " March 2—and continue over the following Sunday.

Bro. R. V. LYON.

Mansfield, (Bro. A. Abbe's) Sunday, Feb. 20.

Mansfield Hollow, (evening) " 27.

Square Pond, " 28.

Let notice be given of the above appointments.

BUSINESS ITEMS.

OBITUARY.

"Them which sleep in Jesus will God bring with him."

Dien, in New Bedford, Mass., Jan. 20, of consumption Sr. Catherine Briar, aged 25 years. Her sickness was long and painful, but her end was blessed. For nearly two years her health was declining, and she mourned over selfishness, but because she could not, as formerly engage in those labors of love with which her life abounded. She was a Christian in the church where the word was preached, she was one of those hearers who help instead of hindering like weights upon the preacher's hands. In the prayer meeting her place was seldom vacated, and her voice was often heard in the assembly of the saints. In the sabbath school she loved to engage in imparting the instruction of the gospel to the faithful mind. She was a Christian in the church; but her piety extended further than this; for she was a living epistle, read and known of all men. In her family and in the world Christianity was the rule of her life. She was the friend of the afflicted—ever ready to minister sympathy, consolation and assistance to those in sorrow. Her lot was not among the high, nor is her name remembered among those of the great ones of earth; but having through faith obtained a good report, she fell asleep, with her name enrolled, we trust in the Lamb's book of life. In the days of health she had embraced and loved 'that blessed hope,' and when the days of sorrow came this hope was to her an anchor sure and steadfast. Sometimes in the former part of her illness she was cast down at the thought of her ingratitude toward God for his mercies, but during the last few months of her life she repented, in that she could love God in all her afflictions, and whether life or death awaited her, she could say heartily, 'Thy will be done.' When it became evident that she must die, she trembled not, fearing herself to be more than a conqueror, through him who loved her. The last time that I conversed with her, she was near her end and was extremely weak. She wished me to pray for her, that down the dark valley and shadow of death, her Father's rod and staff might comfort her. After prayer she took my hand and wished the Divine blessing to rest upon me, to fit me for the faithful discharge of my duties in preaching the word to dying men, with such heavenly fervor, that it seemed truly like a charge from above. She tried to repeat that memorable exhortation of the afflicted Job—"I know that my Redeemer liveth," &c., but being unable to finish, I concluded the sentence, and she nodded assent. This, as I then expected, was the last time I saw her. She sleeps—but sleeps in Jesus; hence we sorrow not as those without hope.

S. S. BATCHELOR.

THE TOWER OF THE FLOCK.

AND thou, O tower of the flock, the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem; Micah viii. 8. The margin reads, 'or Edar.' Reference Gen. xxv. 21, which reads, 'And Israel journeyed and spread his tent beyond the tower of Edar.' 2 Samuel v. 7, reads, 'Nevertheless David took the stronghold of Zion, the same is the city of David.' Verses 9, 'So David dwelt in the fort, and called it the city of David.' 1 Kings ii. 11, we read that David reigned thirty-three years in Jerusalem. Now does not tower of the flock here, have reference to the location of the kingdom on Mount Zion, in Jerusalem, instead of the tower of the flock?

F. DAILY.—All right.

J. WILSON.—Both names refer to the same place. You need not trouble yourself about it: all right.

H. JONES.—As you are paid to No. 497, we conclude it.

H. H. RANNEY.—The credit is in *Harbinger* for Jan. 1.

S. L. WALTON.—It was published in *Harbinger* for September 11.

H. W. HUBBON.—It has been regularly sent as you directed. We hope you receive it.

R. P. MOORE.—You have overpaid \$1.11.

J. HUNBLUT.—H. J. Sweetland is at Springfield, Mass.

J. CUSHMAN.—Is A. Winslow a new subscriber? and what is his address? Please inform.

J. CUSHMAN.—The person who sent us a two dollar bill on the City Bank of Chicago, Illinois, the Spiritual Rappers' bank—will oblige us by giving his name and address, that we may return the worthless thing.

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## Poetry.

Original.

## I Know that my Redeemer Liveth.

BY MARY JANE.

I know that my Redeemer lives,  
For me to intercede;  
Before the Father's throne on high,  
His own dear blood to plead,  
The Father views the lovely face  
Of his anointed one;  
Grants me the visits of his grace,  
In answer to his Son.  
  
My sins, though scarlet, through his blood,  
I trust are washed away;  
And in his righteousness I'll stand,  
Complete in the last day.  
Though death may lay me in the grave,  
Worms on this body feed;  
Yet in my flesh I'll see my God,  
In whom I have believed.  
  
I'll rise triumphant o'er the tomb,  
The victor's song to sing,  
Where is thy boasted victory, grave?  
And where, O death, thy sting?  
Since Jesus lives, I hope to join  
The bright immortal throng,  
In his blest kingdom, free from sin,  
Where death will ne'er be known.

Pownal, Vt.

## Communications.

## Geology—Dr. Boynton.

[Dr. BOYNTON has recently delivered a series of lectures on Geology, in this city. Bro. Cook has justly thought that his hypothesis is peculiarly well calculated to bring into discredit the Mosaic account of the creation of the world, and consequently produce infidelity. He therefore gave the following able review of the Dr.'s theory, which was published in the *Daily Democrat* of this city, and has now presented it for the *Harbinger*. It will strengthen the faith of some against the pernicious influence of this geological infidelity, which with other sciences, 'falsely so called,' are overthrowing the faith of many in these perilous times:]

**Geology.**—The recent lectures of Dr. Boynton have excited an unusual interest in the community on the subject of Geology. I beg leave to suggest a few points that seem to have passed unnoticed by the lecturer, and are doubtless unobserved by many interested inquirers. My motive is to aid inquiry, open the subject, if possible, in another aspect, and so spread truth. Truth is our object. With pleasure I acknowledge myself a benefitted hearer. I love truth in every department—in nature and in revelation. Many were glad to hear Dr. B. confess the Creator of nature, and also 'the truth of the Word of God.' But still he made assertions and drew conclusions that, in the opinion of some, were neither necessary to the study and knowledge of nature, nor consistent with a rational faith in Divine Revelation. To be distinctly understood, I will state the main points.

I. The doctrine of a *Creator* was taught by the gifted lecturer. In this, all concur. This being admitted, it would seem that it should solve all difficulties relative to the geological condition of our world. The presence of an All-wise, Almighty God in Creation, presents to our mind a *cause* adequate to all existing created effects. Of course, the progressive processes in creating this earth were, as Dr. B. admitted, entirely dependent on his own will, as to time.

II. The grand question that seemed to lie between the lecturer and the prevalent faith, founded on Genesis, ch. 1, relates to the rapidity, or duration of the creative processes.

III. Having heard with attention and interest, my conviction is, that Dr. B. himself states facts and lays down premises that nullify his conclusion. It seems an absolute 'non sequitur.' So far as this is so, his conclusion is groundless, and consequently dangerous.

Mark the premises! There was an Almighty First Cause in Creation, competent to speak, and so exert his powers as to secure invariably the designed effect. 'As it is written, He spake, and it was done.' Consequently the Doctor's conclusion, that there must needs have been an unbounded and almost infinite series of ages in forming the earth's strata, is absolutely needless. Surely there can be no rationality in as-

suming periods or ages that are not needed by the Divine Architect, in relation to the result contemplated.

Thus, he confesses a *Creator*. He confessed the Creator's competence to create at once, 'according to the good pleasure of his will.' This being premised, the conclusion, that the natural forces of laws around us were left as directed by God Almighty, to act and re-act, for millions and millions of years, in forming the crust of our earth, is erroneous. Because these laws and chemical forces have been acting ever since the age of Adam without producing any new race of animals. Aside from the Creator's will, therefore, they might exist and operate eternally, without effecting any such creations or results. Thus we are thrown off from all dependence on second causes, and on to the one All-sufficient First Cause. He is above time, as we understand it, and not dependent on it; because he caused time. He is not subject to law; for He originated nature and the law that now governs it.

The grand point may be expressed in the form following. The laws of nature have operated under Divine supervision for something like 6000 years, without producing even a new porpoise, or any such race of animated beings.

Geology itself is compelled to consent to the presence of a Creator who is above law, the author of law and of all created things, at their origin!

Therefore, the conclusion that the laws of nature operated through untold ages, in producing the creations of which Geology treats, is as irrational, as it is derogatory, to the Creator.

Again, Dr. Boynton described the laws and processes for combining materials and making granite, limestone and other rocks.

This combination of rocky material and the processes of connecting and hardening it into rock, by Geologists, does not require his assumed lapse of 'ages.'

Therefore, it seems presumptuous to assume or assert any such unknown ages, in order that the Eternal God may reach such a result in his creations!

Surely if a Geologist in his circumscribed sphere can actually produce rock that cannot be distinguished from that formed in nature's laboratory—if he can by law, and in a day produce rock in quantities commensurate with his capacities and powers, then the conclusion is as clear as the noon-day sun, that 'the Creator' of all things could elaborate, in his rocky laboratory, the rocky strata of earth; and do it, too, by law, as quickly as a Geologist! Thus the Doctor's own premises and facts annul his arguments, and confound his main conclusions. I would gladly understand all geological facts; but I never can consent to such a needless use of facts as must tend to derogate the claims of Deity, as Creator, to the homage of mankind.

IV. We have 'notes' of the creative processes. The lecturer pleasantly spoke of his desire to have been present at Creation, and to 'have taken notes.' In Holy Scripture we have 'notes' sanctioned by the Creator. If these 'notes' are unsatisfactory, yet they are such as Jehovah himself has dictated. Therefore they are so much more reliable as their All-wise Author is less liable to mistake than man.

Well, as in these 'notes' of the mighty, worldwide power we find no notice of the unbounded ages assumed and spoken of in the recent lectures—as in the laws of matter there is no natural impediment to the elaboration of real granite and earthly strata in the Chemist's laboratory with a brief day, then there can be no real necessity for altering or adding to the 'notes' of Creation, nor for discrediting the capacity of the Creator to act according to his own creative processes.

V. The actings of Creative Power in fashioning this world for the habitation of man, must have been, from the nature of the case, very different from the mutual action of the mechanical and natural laws of matter, after creation had been completed! Because 'He made' the matter. He originated its law. But against the necessary reason—against the fact that the

Divine Administration of these natural laws through all the ages that have elapsed since the age of Eden-innocence,—has failed to produce one new race of animals, Dr. B. habitually argued as if the contrary were true! If I understood him, he argued as if the Creator, in his actings in forming the matter and subjecting it to invariable and ever-acting laws, was himself so bound by them that He, at least, did operate subject to such laws as in after ages have bound his creature, the Geologist! The idea fairly applied, not only seems to deny the 'notes' of Inspiration, but goes far towards ignoring the Creator. The idea confines the Creator in creating to a law, in common with his creature, that 'lives and moves and has his being' in subjection to law. God in giving law was not subject like those 'made under law.'

VI. Dr. Boynton's language as to the silence of the Hebrew text on the subject of our received Chronology, was doubtless an inadvertence, or 'lapsus lingua.' He was understood to say that the Hebrews had no figures and gave no note of such Chronology. But the fact is, that the received Chronology arranged by Usher has for its sole basis the periods embodied in the text of our Hebrew Scriptures. They begin with the Creator's crowning work, in the creation of man, and form an essential element of inspired Revelation. According to this authoritative evidence, there was a 'first day' and a first successive seven days, the basis of all succeeding days and weeks and years. Thus there was a proper 'Genesis'—a begetting or time of creating of all existing things. There is in Divine Inspiration a first year, and the length of the life of Adam, 930 years; and also an unbroken record of Patriarchal ages through the lapse of thousands of years! Hence the origin of our Chronology is in the Hebrew Scriptures. More or less, believed or denied, it is there.

The Doctor's reference to 'the Hebrew participle,' Ex. xx. 11, was as utterly at fault as was his reference to Chronology; only in this case there is no such thing there as the participle spoken of. The words are, 'In six days the Lord made heaven and earth, the sea, and all that which is in them.' The reader's mind supplies the substantive verb, and the idiom of the Hebrew justifies it. The awkward attempt at an adjustment of the record of the six days of creation to the Doctor's theory, must pass unnoticed.

The subject is one of public interest. I have spoken plainly and directly to avoid prolixity, and to be understood. It is Christian to be candid; and I am also conscious of feeling kindly toward the lecturer who has now completed his course, with such unusual acceptance to his audience. But as 'the foundation of God standeth sure'—as the believer's faith is confirmed by the Doctor's labors, I have ventured to give the reason, this brief public expression.

'By faith we understand that the worlds were framed, (not by natural laws, but,) by the word of God,' so that things which are seen were not made of things which do appear!! By believing Divine Revelation on this subject, we give God the credit of veracity and integrity in his Revelation. We allow that the great First Cause accomplished Creation and gave it law, as a cause, without the intervention of needless ages to impede or prolong the processes.

By the Creator the creation was called into existence and order. By the Lawgiver its laws are established. Facts forbid that we, 'who are of yesterday,' should infer a theory which binds the Lawgiver 'in the beginning' and at the origin of all law, as it binds us. The Creator in creating gave birth to nature and all its forces.—'By faith' in his Revelation 'we understand' this.

J. B. C.

Lima is the topmost city of the earth, it being situated thirteen thousand seven hundred and twenty feet above the sea.

The weather in the south of Europe is remarkably mild. Every thing that can bloom is in blossom.

**CRUCIFIED WITH CHRIST.**—To be crucified, to be one with Christ, you must expect pain.—It will hurt; if you do not choose to be hurt, you do not choose to be crucified. They that are Christ's are crucified to the world, and the world crucified to them. It is a solemn declaration.—Be assured, your comfort will be in accordance with your crucifixion. No man truly lives, till he is dead to sin. Come poverty, come afflictions, come reproach—come what will, we will take you all with resignation. Come sickness, come bereavements, come trials, we will take you as nails and hammers to nail ourselves to the cross of Christ, that we may live.—Am. Messenger.

**ECCLESIOLOGY.**—The insane reverence for the brick and mortar of churches, the most outside of all the outward elements of Christianity, which distinguishes the Puseyites, receives a significant rebuke in an historical fact adduced in the late *Princeton Review*. It says 'the first instance recorded of the Christians assembling in what would now be called a church, is about A. D. 229. So little has the whole matter of Ecclesiology and church finery to do with the true power and majesty of Christianity. In the purely spiritual form of church extension, she had almost overspread the world, and won to Christ all its centers and citadels of influence and civilization, before a solitary church edifice had been erected on the face of the earth.'

**TOLERATION.**—How absurd, mean, and wicked is the spirit of intolerance on account of a difference of religious opinions! Christ says, 'by their fruits ye shall know them;' but the bigot practically says, not so; but by their opinions ye shall know them; I am right, and every one not thinking as I do is wrong. This is the wisdom from beneath, (James iii. 14-16,) and is the spirit of the devil.

Almost universally, those brought up, or educated pagans, are pagans; so of the Mahometans, Catholics, &c., and doubtless the greater part are sincere in their belief. Why then persecute them? as that only binds them more strongly to their errors: kindness and the spirit of meekness alone will reclaim from error.—Hard words and ill-usage, never yet, nor never will reclaim a poor wanderer; but kindness has rescued thousands of the most hopeless cases.

Intolerance always has a weak head and a bad heart. Sir Isaac Newton, the prince of philosophers, was remarkably tolerant, meek, humble, and patient: When his little dog, named Diamond, overset a lamp, and had his productions of years of labor destroyed, he in a mild tone exclaimed, 'Oh, Diamond, thou little knowest the mischief thou hast done!'

**DECEIT.**—It is a great calamity to the world, that deceit so much abounds; it is especially dishonorable to the church, that so many of her members act like hypocrites. Let us beware of a sin so dark in its character, and so dreadful in its results; a sin which provokes the wrath of Heaven, and which even the Turks despise. A large body of infidels having on a certain occasion professed to Mahomet the Second, their readiness to embrace his creed, he asked their motive, and obliging them to confess that it was to be rid of taxation, dismissed them unreceived, with the wise reply, 'that he that preferred sterling metal in his coffers to false professors in his church.'

**Temperance** puts wood on the fire, flour in the barrel, meat in the tub, vigor in the body, intelligence in the brain; it diffuses happiness and prosperity, gives health to enjoy the plenty which surrounds us and a grateful heart towards the God of all these blessings.

**The Egyptians** drowned all the male children of the Israelites; and they were plagued by the Almighty in the death of all their first-born, and were themselves drowned in the Dead Sea.

# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 479.

ROCHESTER, N. Y., SATURDAY, FEBRUARY 26, 1853.

New Series--Vol. IV. No. 37.

## Poetry.

Original.

### The Cry of God's Elect.

BY DAVID PLUMB.

"And shall not God avenge his own elect, which cry day and night unto him?"

O Lord, thy promise verify,  
And execute thy sovereign will;  
Attend thy peoples' earnest cry.  
Their earnest, longing hope, fulfil.

Avenge their wrongs, their rights maintain;  
Long has th' oppressor trod them down:  
Usurp'd their place, their persons slain,  
And bid defiance to thy frown.

Hast thou not promised ne'er to rest,  
Till judgment in the earth be done?  
Hast thou not, by thy high hehest,  
Made sure the kingdom of thy Son?

Then let 'the Christ' in every place,  
His dread omnipotence declare;  
And all the works of hell efface  
From earth, and sway his scepter there,

So shall the saints proclaim their King,  
And all usurpers shall disown;  
And every tuneful voice shall sing  
The honors of Messiah's throne.

His triumph then shall be complete,  
All knees shall bow, all tongues confess;  
The proud shall fall beneath his feet,  
The meek the boundless earth possess.

Hail! glorious day! thrice welcome here,  
Thy swift approach bright signs portend;  
Hail! to the grand Sabbath year  
Which, once begun, shall never end.

New York City, N. Y.

### Destinies of the British Empire.

BY WILLIAM THORP, ENGLAND.

Continued.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

This introduces our second question—What is the religious and moral character of the British Empire? A nation must be viewed as one great *whole*, without regard to distance of time or change of the individuals of which it is composed; as it is the same river that flows from one source, and runs in the same channel, although every moment there is a succession of a new body of waters. Thus the Lord often addresses the Jewish people, as if they were still the same persons who existed in the days of their fathers, although generation after generation before them had passed away. 'Even from the days of your fathers, ye are gone away from mine ordinances.' To the same purpose, the whole of God's forbearance, and of the continuance of a dispensation of mercy, with a wicked nation, when filling up the measure of its iniquity, is called one day; because the nation is viewed as one body politic, without regard to succession. 'All the day long have I stretched out my hands to a disobedient and gainsaying people.' Thus our Lord informs the Pharisees, that by rejecting the gospel, and persecuting his apostles, they would fill up the measure of their fathers' iniquity, and bring upon themselves all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacharias. The question, therefore, obtrudes upon us with much clamor. Is there, then, virtue sufficient in Great Britain to conciliate the favor of God, and to turn aside the vials of his wrath?

In forming an answer to this inquiry, let us now consider, with deep attention, our awful indifference to the waste of human life, and our

torpid insensibility to the value of precious souls. We hear heavy complaints of the appalling magnitude of the national debt, and the enormous increase of the system of taxation, now pressing on the vitals of all orders of the community, and under which the whole empire groans. We are told in loud mormers, that if the population of the three kingdoms amounts to twenty five millions, according to the last census, twenty millions of our fellow subjects are sinking under the pressure of the times, into bankruptcy, poverty and ruin. We hear the complaints of landlords and farmers, of manufacturers and laborers, of shipowners and merchants, of shopkeepers and retailers of every description. We hear loud and bitter complaints of inadequate wages, pinching want, and, in some districts, of absolute starvation. We hear complaints of burnings, of insurrections, and symptoms of revolution and anarchy. Complaints, loud and deep, are heard throughout the higher, the middling, and the lower classes, from one side of the empire to the other. But who complains of the oceans of blood shed in the late Papal struggle? Who complains of the multitudes of human victims sacrificed on the altars of Papal despotism? Who lays to heart the millions of souls which we have sent, by the edge of the sword, in their impenitence and guilt, into an eternal world? Not one in a million.—Where, then, is our Christianity? Where is our humanity? Is such fearful recklessness of the waste of human life,—such infidel insensibility to the worth of immortal souls, likely to conciliate the favor of the God of heaven, and to shield us from his threatened vengeance? Is there no ground here for apprehension as to the fate of the empire? Is there no just cause for national repentance and humiliation?

Let us now turn aside and contemplate the character of our colonial system. I shall say nothing of the slave trade; of the cruelty and palpable injustice of tearing away our unoffending fellow-creatures, who have done us no harm, of loading them with fetters of iron, and transporting them, with their posterity, for ever into perpetual bondage; I shall say nothing of the horrors of the middle passage, the bare recital of which has so often made our hearts to faint, our bones to shake, and the hairs of our flesh to stand; I shall say nothing of the inhumanity of exposing human beings to sale, like cattle, at a public market; of separating husbands from their wives, and wives from their husbands, and parents from their children, and children from their parents; rending and torturing the fibres of the heart, heedless of the piteous cries and wailings of the unhappy sufferers; nor shall I say one word of the cruelties that have been inflicted, and are still being inflicted on the poor negroes on some of our plantations; because we hope that these things are in a state of advancing amelioration.\* But we must not forget, that Africa has a heavy account to settle with Great Britain, at the bar of eternal justice. We must not forget, that the blood of Africa is crying from her burning sands to heaven, for vengeance against all the nations of Europe, especially the Papal nations, and also against the western and southern continents of America.—Let us place this matter in a proper light. Suppose a banditti were to break into a house, mur-

\* This was written before the abolition of slavery in the British Colonies.—EDITOR.

der some of the inhabitants, steal away the rest, together with the cash, the plate, and all the household property: would they not be guilty of felony and murder? Suppose this property to be sold, are not those who purchase it, knowing it to have been thus acquired, guilty of felony, and murder likewise, in the eye of Eternal justice, as accessories after the fact? Suppose this property should pass through ten generations who knew it to have been so acquired; would not the original guilt, in some degree, go along with it? Suppose a government, by its laws and charters, were to sanction this mode of acquiring and transferring property; would not that government be deeply involved in the guilt of felony and murder? Nay, more, suppose a whole nation to reap and feed upon the fruits of property thus acquired, and knowing it to have been thus acquired,—would not the whole nation in some degree, be implicated in the original guilt? Who then can lay his hand upon his heart and say, I am innocent? Alas! this blood-guiltiness has struck its roots down to the vitals of the social system, extended its cancerous ramifications, and spread its poisonous virus, through the whole empire. We have heard much, of late years, of the necessity, in strict justice, of making compensation to the planters, before they are stripped of their colonial property, by the emancipation of the slaves, even if their present state of civilization were such as to qualify them for the enjoyment of civil liberty, with safety to themselves, and advantage to the empire; and certainly, as we are all involved, the planters ought not to be the only sufferers; the whole nation is called upon to bring forth fruits meet for repentance, but compensation is especially due to injured Africa; an object which the late Mr. Pitt had much at heart, and which he often pressed, with great energy and pathos, upon the attention of the British Parliament.

The first step which ought to be taken, is the proclamation of a general fast, enjoining the whole empire, like Nineveh, to put on sack cloth, and humble herself before Almighty God; and then to proceed to an equitable adjustment, that there may be, at least, a lengthening out of the tranquility. But we form a very contracted view of the iniquity of our colonial system, if we confine our attention to the West Indies; though there, perhaps, it exists in its most appalling forms, unless indeed we except the Mauritius. The colonial system of Great Britain extends over the whole globe; consisting of numberless larger or lesser colonies, stations, or points of observation; the connection between each of which is maintained by our naval superiority, and from each of which Great Britain can extend her arm, to check any inroads upon her commerce.

These colonies, stations, &c., were originally founded in conquest, i. e. murder, plunder, and slavery; and these are the bases on which the pillars of the commercial prosperity of the empire is founded. When God, therefore, maketh inquisition for blood, is there no reason to apprehend that these colonial pillars, resting on such foundations, will totter to their ruin, and that all the glory of the empire will fall with them? Is not this an additional cause for national contrition and humiliation?

I must now fix your attention on the British possessions in the East Indies, consisting of an

immense territory, and a population of one hundred millions of souls—more than one-tenth of the population of the whole world; all entombed in the lurid gloom of superstition and idolatry,—of superstition, the most obscene and abominable,—of idolatry, the most sanguinary and brutal, that perhaps ever existed, in any nation, either in ancient or modern times. Here a scene opens, on our view, of the most melancholy character, and calculated to excite the most fearful apprehensions for the safety of the empire, independently of every other consideration. The missionaries of Serampore, the Moravian missionaries, Church of England missionaries, Roman Catholic missionaries, travellers, officers of the army, intelligent men of professions, and of all nations, who have resided in India, have given it as their unanimous opinion, that Great Britain has more reason to fear the ruin to her empire from this source of her wealth, than from any other cause whatsoever. Many a dark tale is told, and too well authenticated, every word of which has often harrowed up the soul, in the history of our first conquests, and the establishment of our dominion in that part of the world. But let us draw a veil over these enormities, as well as over the disgusting obscenities of Indian idolatry, not fit even to be mentioned in such an assembly as this; and consider only the multitude of human victims, which are annually sacrificed upon its blood-stained altars; the countenance and protection which the British government affords to that horrid superstition; and the revenue which the British government actually receives, in return for that countenance and protection.

It is well known that there are many idolatrous temples, within the territories of the East India Company, to which annual pilgrimages are made by the infatuated idolators, under the absurd notion of meriting eternal happiness thereby; and that during each of which, there is an immense sacrifice of human life. But there are four, in particular, from which the British government derives a considerable revenue, by means of a tax imposed upon the pilgrims, for permission to enter within the precincts of their temples, and to approach the shrines of their savage deities. These are Guya, Allalahabad, Tripety, and Juggernaut, which last signifies the lord of the world; and is justly styled, by Dr. Buchanan, 'The Great Moloch of the East.'—'It is difficult,' says Mr. Ward, 'to bring the mind to contemplate scenes of horror, which surpass all that has ever been perpetrated, in the name of religion, by all the savage nations put together.' Besides the self-tortures inflicted by the devotees of this absurd superstition, for as they suppose, the expiation of their sins,—on besides the human victims secretly immolated their guilty altars,—and besides the numbers who throw themselves annually under the ponderous wheels of the idol's chariot, and are crushed to death, as he is slowly dragged over them, amidst the triumphant shouts of countless myriads;—passing by all these things, we may form some conception of the prodigious waste of life on these occasions, from the following statements of Dr. Carey:—'Idolatry,' says that venerable missionary, 'destroys far more than the sword, yet in a way that is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from various diseases, caught by lying out in the open air,

and want of accommodation, is incredible. A Juggernaut, to which twelve or thirteen pilgrimages are made every year, it is calculated that the number who go thither is, on some occasions, six hundred thousand persons, and scarcely ever less than one hundred thousand.— I suppose, at the lowest calculation, that, in the year, one million two hundred thousand persons attend. Now, if only one in ten died, the mortality caused by this one idol alone, would be one hundred and twenty thousand in a year; but some are of opinion that not more than one in ten survive, and return home again to their families.'

The following is a condensed account of the statements of men of the most inflexible veracity, and who had the best possible opportunity of obtaining the most extensive information, and forming the most accurate judgment, and, indeed, who were eye-witnesses of the facts which they relate. Such men, for example, as Ward, Carey, Dubois, Sonnerat, Cordimer, Buchanan, Harrington, Hamilton, Sterling, Colonel Phipps, and others, whose testimony is unquestionable. When the wretched pilgrims, after having traveled many hundreds, and some of them thousands of miles, even from the remotest parts of the empire, on foot, beneath a burning sun, come within fifty miles of Juggernaut, the mortality multiplies at every step; and when they reach within three miles of the temple, such is the immense waste of life, that the roads, and the fields on both sides of the roads, are covered with the dying and the dead, absolutely worn out by fatigue, and want, and various diseases; and upon their return from the den of superstition, the mortality seems still to increase seven-fold, the dying wretches firmly believing that they have merited a place in Paradise by their pilgrimages. Not far from the gates of the temple, there lies a plot of ground, called by the English 'Gulgatha,' which exhibits a scene too shocking and disgusting for humanity to behold and contemplate. There, multitudes of the dying, and the dead, and the bones of former victims, yet unburied, are mingled together, in horrible confusion; while vultures, dogs, and jackals, are looking on with, what Dr. Buchanan calls, a dreadful tameness, or feeding on the dead, and even the dying, before life is entirely extinct.

The product of the tax thus collected, and even often wrung from the very last means of subsistence, is applied, in different portions, to the following purposes:—the repairing of the temple, and its unhallowed precincts; the clothing and adorning of the idols; the support of the priests, and the servants of the temple, among whom were a prodigious number of female prostitutes; the ornamenting of the car of Juggernaut, with English cloth, of divers colors, at the annual expense of £200, furnished by the British government; while a considerable proportion is assigned to what are called the pilgrim hunters,—a large body of emissaries, more numerous than all the Christian missionaries in the world, who are employed by the priests, and dispersed over the whole empire, to persuade the deluded natives, by various arguments, especially by the assurance of eternal bliss, to undertake the pilgrimage, and who receive the remuneration of their labors from the British government, at so much per head, which is, consequently, more or less, according to the number of pilgrims whom they send before them, or who follow in their train; and the surplus of the tax thus collected, goes directly into the hands of the British government. 'This, surely, is a question in which,' says Dr. Buchanan, 'the honor of our nation, and, we may add, the destiny of our empire, is involved.'—At Juggernaut, the pilgrim hunters receive a premium for every pilgrim brought into the town; and five thousand a year is paid to the native officers of the temple, out of the proceeds of the pilgrim-tax. Idolatry is thus regulated, supported, and aggravated by the British government. The Rev. Mr. Peggs, late of Orissa, a missionary, now in this country, says, 'A friend in Orissa writes me as follows:—From a

conversation with a long resident of Pooree, I ascertained that, within his knowledge, the population has more than doubled; and he said the reason was, that under our administration, Juggernaut had become popular, and so more people had taken up their residence there. He added, 'as our credit sounded through the four quarters, for protecting Juggernaut, it would be a pity now to destroy all his glory, by leaving him to himself.' This fact speaks volumes, and

dous concerns of nations, as well as the affairs of individuals, are under the mediatorial government of their beloved Redeemer, as the administrator of Providence. • • • •

All events are arranged, adjusted, controlled and overruled by his unerring wisdom; so as to usher in that blessed day when his glory shall cover the whole earth, and the prayers of David, his illustrious ancestor, shall be answered. All this was beautifully represented in the vision, with which the prophet Ezekiel was favored, of the glory of the Lord, by the river Kebur.—

Dan. xii. 7.

This will be, 'When he shall have ACCOMPLISHED TO SCATTER the power of the holy people [the Jews] all these things shall be finished.'

Deut. xxviii. 64-66; Levit. xxvi. 33-39; Ezek. v. 12, 13.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . And among these nations shalt thou find no EASE, neither shall the sole of thy foot have rest.'

Deut. xxviii. 64-66; Levit. xxvi. 33-39; Ezek. v. 12, 13.

And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them. . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them. . . They shall no more be pulled up,

&c. Amos ix. 9, 14, 15.

•

'IMMEDIATELY after the tribulation of THOSE DAYS.' Mat. xxiv. 29. Tribulation of what days? Let Luke answer. 'For THESE be the DAYS OF VENGEANCE, that all things which are written [we have referred] may be fulfilled,' . . . 'wrath upon this people,' [the Jews] while their captivity continues, and Jerusalem is trodden down by Gentile power, which still continues. Then, after this, shall the sun be darkened, &c. These signs are all to take place in the DAY of the Lord, which has not yet commenced. For we read in Isa. xiii. 9-13: 'Behold the DAY of the Lord cometh, both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinner thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the WORLD [not old Babylon now] for their evil, and the wicked for their iniquity. . . Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.'

Amos v. 18, 20; viii. 9, 'Darken the earth'; not 'New England' or 'northern States' only, as was the case in 1780. We never did make ourselves believe that, the abomination of desolation, (Matt. xxiv. 15,) which Luke (xxi. 20) interprets to have been Jerusalem compassed with armies, was the setting up of Popery in 1538; or that the darkening of the sun in New England, A. D. 1780, was the sign of Christ's coming, any more than several other dark days before that.

Verse 32. This generation [that see all these things, verses 26-31.] This looks as if the kingdom is to be set up on the earth when Christ comes, and not a thousand years after. Also, Dan. ii. 44. Brethren I believe the beginning of these things is very near, and that each one should 'take heed' to himself, according to the Savior's injunction, Luke xxi. 34-36.—And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth.'

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Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Matt. xxiv. 40-51.'

And as it was in the days of Noah and Lot, they eat, they drank, they bought, they sold, they planted, they builded. Even thus shall it be in the day when the Son of man is revealed.

Chelsea, Mich., Feb. 1853.

(To be Continued.)

## Communications.

### The Signs of Christ's Coming, and the End of the World or Age.

BY J. B. FRISBIE.

'AND when ye shall see Jerusalem compassed with [Roman] armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these are the days of vengeance; that all things which are written may be fulfilled—for there shall be great distress in the land [of Judea] and wrath upon this people [the Jews].—And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be ful-

filled.' Luke xxi. 20-24.

'Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' Rom. xi. 25.

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Chelsea, Mich., Feb. 1853.

(To be Continued.)

can see by continuing to read Luke xxi. 25.—Remember that it is to be immediately after the Jewish captivity and dispersion is ended. The signs are to appear in the sun, moon and stars, at this time, when, 'upon the earth' distress of [Gentile] nations [begins] with perplexity; the sea and the waves roaring.'

Take for instance the piece you cut from the New York Tribune. The writer says—'We then tried spelling with the alphabet, and with success. One of the young ladies conjecturing that in this too, her will might have some influence, without mentioning her design, willed the word 'mother' should be spelled by the knocks. It was done.'

Now it appears to me that one of two positions must be taken, or the electrical theory abandoned. And that is,—electricity controls the will, or the will controls electricity. And if electricity controls the will now, it always has, and we are not free agents, or accountable to our Maker. But if the will controls electricity, this is not a free agent, or an agent that is subject to the laws of nature. The correspondent of the Tribune boldly asserts that a table moved in a certain direction by the will of a person who was directed to will it that way. Such also seems to be the substance of a report of experiments lately made at Hartford. And such is getting to be the opinion of many.

I think it is an easy matter to show that the human structure is wholly incapable of giving the electrical energy without the use of artificial apparatus. There are some fishes that have that power, but nature has furnished them with an apparatus expressly for that purpose. Again, the shock given by these fishes sensibly affects the electrometer, and otherwise obeys the laws that govern that agent under other circumstances. But here a company sit around a table; lay on their hands, the table, tips, or moves about, and they say it is under the influence of electricity, which again is under the control of the will of some person or persons. But where is the proof of all this? It cannot be obtained by any of the usual tests of the presence of electricity.—Would it not explain the phenomenon just as well to say that sitting round a table and lying on the hands put the table under the influence of Jupiter? And would not sober philosophy say that Jupiter may as well be controlled by the human will as electricity. But in these experiments, electricity is not the only agent that is made to bow to the will of man. Gravitation too, which has hitherto held the mighty planets in their orbits, is now made to submit tamely to the will of some pert young Miss, who has now perhaps learned the art of self-control. Surely, Bro. Marsh, this is an age of wonder. But the greatest wonder is, why people will suffer themselves to be so deceived.

Many are flattering themselves that the tipplings are to furnish us with a key to unlock the whole mystery. But the fact is, the key is a greater mystery than what there is under the lock. For when the mystery is solved by the aid of electricity and will, we involve ourselves in another and much greater, that is, to know how it happens that electricity and gravitation are controlled by the will. And if they are not controlled by the will, how does electricity control the phenomenon? I hope your readers will not be too hasty in making up their minds on this subject.

The great aim of many of the performers in these mysteries has been to establish the thing as a science. But any one can see, it cannot be done without dragging it into some of the laws or agents of nature. Hence these pretensions. But every attempt to establish it as a science, is in the end calculated to popularize the evil. If the public can be persuaded to call it a science, it is in vain to expect they will not receive the most popular doctrine taught by, or through the circle disclosures, and that is almost every thing but truth.

I would earnestly submit these few remarks to the consideration of the candid. Let us not be deceived by the use of terms. The thing must be explained, if a science, by known principles, not by the use of artificial terms. And what, I ask, is more unintelligible than the will of a mortal, coupled, combined, or associated with the laws of nature, or any of her agents.—

Now we are told that the agent is electricity in some way coupled with will, on nervous energy. But how does the mere invention—of

these terms explain the phenomena? What are we to understand by any kind of union of electricity and will?

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## Church in Auburn.

BRO. MARSH:—We would inform our brethren through the Harbinger that we have engaged the services of Bro. Ingmire as our pastor, and expect his labors will commence with us next week. We hope the blessing of God will attend our efforts and his labors to extend the word of life, and will make those wise for the life to come, that take heed to it.

Your brethren in hope of eternal life, only through Christ.

ROSWELL CURTIS,  
THOMAS G. BRYAN,  
D. L. STANFORD.

Auburn, Feb. 12, 1853.

Z. CAMPBELL.

Englishtown, N. J.

Z. CAMPBELL.

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Z. CAMPBELL.

Foreign News.

FROM France, we learn that the Emperor and Empress retired to St. Cloud after the marriage. The Empress has donated one-fourth of a million of francs—a gift of the Emperor—to the Maternity Society, and the hospital for incurables, each of which institutions receive one-half of the sum named.

Imperial projects on a scale of lavish expenditures are on foot. Among them several new places are named.

Modifications of the present ministry are looked for.

Legitimists are circulating a letter from Charnier, declaring that a European war is inevitable.

A budget of important letters affecting State secrets has been stolen from the Emperor's apartments, and a reward of 3

## The Harbinger &amp; Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.

ROCHESTER, SATURDAY, FEBRUARY 26, 1833.

## Donations:

TO AID IN FREEING THE HARBINGER FROM ITS PRESENT EMBARRASSMENT, AND CONTINUE IT WEEKLY AT ITS PRESENT SIZE.

(If The assistance of the benevolent is solicited to accomplish these objects. ONE THOUSAND DOLLARS ARE NEEDED.

Previous Donations ..... \$117.58  
A. Pritch ..... 5.00  
N. Watson ..... 5.00

THANKS to our friends who have recently interested themselves in obtaining new subscribers to the *Advent Harbinger*. Sr. M. K. Chapman has added ten more names with the pay, during last week. Some others have also done, what they could in this good work. Let all continue to exert themselves in this matter, and numbers will soon be enlightened and blessed by the glorious truths the *Harbinger* proclaims, who are now in darkness. Besides, an addition of some hundred new subscribers would help greatly to relieve its embarrassments caused by the delinquencies of unworthy and dishonest persons, and place it on a permanent basis. Try what you can do in this matter, and let each obtain at least one new subscriber.

THE GOSPEL.  
(Continued.)

HAVING shown in our article of last week the identity of the gospel of the Old and New Testaments, we will now endeavor to learn more fully the character of this gospel as taught in the New Testament.

Matt. xix. 28.—And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. This precious promise was made to the apostles by their Lord during the time of his public ministry. In his last interview with them, before his crucifixion, he repeated the good tidings to them thus: Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel. Luke xxii. 28-30.

Second Adventists, in the days of their prosperity triumphantly used these texts to prove that Christ will literally reign on the earth. These promises filled them with joy, or rather that part of them which speak of the literal reign of Christ. This they justly contended would be a literal reign. But strange to say, some of these 'Adventists,' now tauntingly call the doctrine plainly taught by other expressions of these same promises, 'Judaism!' And why? Because a literal rendering would sap the very foundation of their fabric of spiritual Israel, and make what they call 'Judaism' an important item in the gospel of Christ. But if they are justifiable in applying the mystical principle to the 'twelve tribes of Israel,' as so to make them not really the twelve tribes, why may not other spiritualizers, on the same principle, say that the 'Son of Man,' the 'throne of his glory,' the 'twelve apostles and their thrones' are not really but spiritually to be understood? If one is right so is the other, and vice versa. We confidently say that both are wrong, and that the whole promise is most literally to be understood. The real Son of man will actually sit upon the literal throne of his glory in the real regeneration, restitution or age to come. The twelve apostles will actually be associated with their Lord, in the government of that age; they will eat and drink at his table, in his kingdom, and he actually judges on their thrones, and he will build it as in the days of old:

'That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this.'

'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him who soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.'

'And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them.'

'And I will plant them upon their land, and they shall no more be pulled up out of their land which

gospel to his apostles, and the good tidings doubtless filled their hearts with joyful hope. But cheering as this gospel was to them, it was not a new gospel, for it had long before been revealed to the prophets; speaking of this promised age of judgment, Isaiah says: 'I will restore thy judges as at the first.' Isa. i. 26. 'Behold, a King shall reign in righteousness, and princes shall rule in judgment.' Isa. xxxviii. 1. Thus it is evident that Christ, in promising his apostles that they should be judges over Israel, was only making a personal application to them of certain promises of the gospel which had been made to the prophets.

Did the apostles teach the same gospel that was revealed to them by their Lord? It would be highly absurd to suppose that they did not, as they were qualified for the ministry under his personal instruction, and in their commission were expressly charged by him to 'preach the gospel.' Mark xvi. 15. Surely not a different gospel, but the same one that they had learned from their Great Teacher. Hence in their first proclamation of these good tidings, under the direct influence of the Holy Spirit, on the day of Pentecost, Peter said: 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.' Acts ii. 29, 30.

The promise to sit on David's throne embraced the full restoration of David's kingdom as promised in the Old Testament. The particular promise to which Peter referred at this time, evidently is found in Psalm cxxxii. 11-18.

The Lord hath sworn in truth unto David; I will not turn from it; Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them; their children also shall sit upon thy throne for evermore.

For the Lord hath chosen Zion; he hath done this for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision. I will satisfy her poor with bread.

I will also clothe her priests with salvation, and her saints shall shout about for joy.

There will I make the horn of David to bud: I am thy enemy; and I appoint unto you a kingdom, as my Father hath appointed unto me;

His enemies will I clothe with shame; but upon himself shall his crown flourish.'

These good tidings concerning Zion, doubtless constituted an important part of this memorable pentecostal sermon, for all that Peter said on the occasion, is not recorded, for with many other words did he testify and exhort. Acts ii. 40.

The same restitution of the throne of David, the kingdom to Israel, or of all things which God hath spoken by the mouth of all his holy prophets since the world began, was the exalted, joyful and successful theme of Peter's second proclamation of the gospel. Acts iii. 21. In after years this same good tidings was sanctioned by the conference of apostles and brethren who met in Jerusalem to decide relative to the character of the gospel, an account of which is recorded in Acts xv. James, a prominent speaker in that council, said, 'And to this agree the words of the prophets, as it is written, after this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things. Known unto God, are all his works, from the beginning of the world.' In this case the prophets are quoted, and direct reference is made to Amos ix., which from verse 11 says—

'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.'

'That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this.'

'Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him who soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.'

'Phi Beta' compares Christ's delivering up the Kingdom to the Father to 'some officer of government' who 'delivers (a stolen horse) out of the hands of the thief,' takes him into his own hands and delivers him into the hands of the owner.' He then asks, 'Does the officer resign, or give up any authority when he delivers up the horse?' To this, 'Inquirer,' and all others concerned, doubtless will agree.

'What can be done to remedy divisions?' 'Mark them which cause divisions and offences CON-

TRARY TO THE DOCTRINE which ye have

learned: and avoid them.' Let the brethren apply this rule to every teacher that is worthy, and they will soon cease to divide the flock with their false doctrines. 'Let no man deceive you,'—hence, the responsibility, in a measure at least, rests on the brethren.'

But how are the brethren to determine who preaches truth and who error? By comparing what they preach with 'the doctrine which ye have learned,' not from the creeds, doctrinal, mystical and metaphysical notions of men, but from 'the Word' of God. Do they read that word, not in detached portions or sentences, but in chapters, books, subjects, or prophecies, giving to every word its literal meaning, they are proclaimers of the truth, for 'thy word is truth,'—and should not be marked, as dividers of the flock. But if their doctrine is dependent for its support, on inferences, assumptions, detached sentences of Scripture, or its mystical interpretation, it is error, and it, and those who persist in teaching it, should be marked and shunned.

This rule, by some, may be considered too severe; but it should be remembered that it is scriptural, and that the nature of the case demands severity, or strictness; for the preaching of error has brought all the evil upon the world that it ever did or ever will experience; and the only way to rescue any one from this evil, has been, and is, by the proclamation of the truth. Hence, the importance of most strictly testing by the Word, the doctrine of those who profess to be ministers of the truth.

Wisdom is profitable to direct, in cases of this importance; brethren should not be hasty in their decisions, nor unwilling to give all a fair and candid hearing. This is necessary, in order to be able to prove all things and hold fast that which is good. They should not hastily reject a minister of a uniting, kind and pure spirit, though he may hold to some errors, nor divide, for trifling considerations; but should forbear one another in love, endeavor to keep the unity of the Spirit, and see that they love one another with a pure heart fervently, though they may not see just alike in all things. Let nothing be done through strife; but let ministers and brethren sink into the will of God, and manifest, in their sermons, exhortations, prayers, and all their acts, that his glory is the object of their labors, and peace will abide with them; they will be mutual helpers of each other's joy, and be counted worthy to inherit the kingdom of God.

**INQUIRE.**

**ANSWER TO INQUIRE.**—We cheerfully answer Inquirer's question. The effect of these four kinds of preaching would be to divide the people in sentiment, and in fellowship, provided a selfish sectarian spirit should influence the preachers. This has ever been the result of the numerous other like cases that might be named.

Paul has plainly told who should be marked in this case, and beseeches the brethren to make the mark. 'Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them.' For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple?

**DELIVERING UP THE KINGDOM.**

'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power.'—1 Cor. xv. 24.

In the interesting article of 'Phi Beta,' I notice some remarks on the above passage which I cannot reconcile with the Word of the Lord.

1. This Word teaches a future reign of Jesus Christ with his saints on the earth.—Dan. vii. 13, 14, 18, 27; Rev. xx. 4, 6; v. 10.

2. It teaches that this reign is limited by a certain period, viz.: one thousand years, literally, or three hundred and sixty thousand years, if understood as other prophetic time. Rev. xx. 4.

3. It teaches that it must continue until certain things are accomplished. 'He must reign, till he hath put all enemies under his feet.'—1 Cor. xv. 25.

4. It teaches that when this end is accomplished, he shall deliver up the kingdom [or reign] to God, even the Father; that God may be All in All.—1 Cor. xv. 24-28.

All this will be fulfilled, for 'the counsel of the Lord shall stand.'

Yet 'Phi Beta' affirms that Jesus Christ 'will resign no authority—give up no power, &c., how can he possibly deliver or give up the reign to another power?' Is not this a contradiction? Because a reigning monarch does not do over again some act or acts, which do not require to be done a second time, can it, with any propriety, be affirmed, that he delivers up the reign or kingdom to another person?

'Phi Beta' compares Christ's delivering up the Kingdom to the Father to 'some officer of government' who 'delivers (a stolen horse) out of the hands of the thief,' takes him into his own hands and delivers him into the hands of the owner.'

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## Geology.

In my former notice of this subject, as presented in the recent lectures of Dr. Boynton, my limits forbade that every point should be touched. The doctor addressed many who probably have no means of correcting his shocking mistakes as to fact, argumentation, or conclusion. All classes have imbibed the error, more or less.

Should all, who have the means of correcting the error, acquiesce in it, by silence; then the youth and all who have imbibed it may be confirmed in falsehood; and those who neglect to correct the wrong, may bear the responsibility. Ezek. xxxiii. 1.

The facts of the earth's stratified surface; of the fossilized remains of vegetation and of various animals; of their subsequent upheaval, and the exposure of portions of the strata, exist.

Geology has this material and these facts for its appropriate sphere.

And if geologists were wise or modest enough to work in their own proper sphere, there need not exist even an imagined contrariety between the teachings of nature and those of Holy Scripture, relative to our world's origin.

But in their zeal they overstep their bounds—invade the province of Scriptural Theology, and endeavor, as by storm, to take the world of truth to themselves! Then neither God nor good men have a 'right' judging from Dr. B.'s reply, to speak, only as the pedantic priest of geological divinity is pleased to permit. The crook, the kink, the contradiction, is, however, entirely in their own heads or hearts.

The 'truth' is so essentially one, that it can not, of itself, contradict aught but error. The head is in harmony with the body. The fountain gives quality to the streams. The sun illuminates the whole solar system. Even so, what God is among inferior intelligences, his 'word' is among the multitudinous voices of earth's instructors. Therefore, all that will not consent, that God and his word should be supreme, are untrue to all primal truth, and out of harmony with heaven's first law. It is 'the foot' refusing subordination to 'the head.' It is the creature contradicting the Creator; and proving itself false to all that is really true, or wise, or worthy. These first principles will be conceded, I trust, by all for whom this is written. Dr. B. gave notice of a 'reply' to my review. In that reply he confirmed his previous statements, and indirectly denied my 'right' to speak on the subject; because, as he assumed, I 'know nothing about it.' Let us see who is the ignorant, incompetent speaker. A few points will enable every one, I trust, of ordinary intelligence, to judge in this case.

I. He represents Usher as having written his Chronology while a boy of fourteen! There were 230 learned men engaged to get out such a work; but Usher reviewed his work. At sixteen it was finished, and the assembled learning of the age adopted it. And had he been my boy, (said this doctor,) I would have whipped him! This is the sum.

But the facts are that Usher began to make chronological extracts from all the historical books he could meet with, at fourteen years of age! Between fifteen and sixteen he had made such proficiency in chronology, that he had drawn up in Latin an exact chronology of the Bible, as far as the book of Kings—not much differing from his Annals, which have since been published. He was born A. D. 1580. In 1650, [his 70th year,] he published the first part, and in 1654, [his 74th year,] the second part of his Annals of the Old and New Testaments. Uni. Biog. Dict., London, 1762. In one of our school books, it is said, that he labored on that work during eighteen years! The only copy of Usher's work I have seen, is a folio volume of the largest class—probably ten or twelve hundred pages in Latin.

Dr. B. probably never saw the book; knows nothing of the history of its laborious production, or the scriptural periods on which the chronology is based. Now who is 'the boy' that deserves to be 'whipped' for his ignorance? Is it

process, all the other way, till all again is without form and void?

Thus he violates nature and also his own theory of progressive creation all pointing to and preparing for man! He makes a miracle necessary, as vast as creation, in an absolute reversal of nature's processes, just at a point where the rising powers of her active forces and laws might be supposed to have been the strongest. For, just before reaching the point to which God and nature had been tending through untold ages, then, the machinery of nature is reversed, it all runs down, and leaves all in chaos!

Now what is gained? How much nearer man has nature advanced, allowing what Dr. B. was compelled to, that is, that the Mosaic 'record' of creation related to the 'six days' processes

'IN THE BEGINNING God created the heaven and the earth.' Gen. i. 1. The preposition 'in' is rendered at whenever our idiom demands it.

The corresponding Greek phrase is found in the gospel: 'In the beginning was the Word—not unknown ages before.' But we quote the Hebrew of the word 'beginning,' and so settle the point with all candid minds.

The beginning of Nimrod's kingdom was Babel.' This was not 'ten thousand years' before Babel. Gen. x. 10.

'Reuben, my first-born, the beginning of my strength.' Gen. xl. 3. He was the first child of that family.

From the beginning of the year unto the end of the year.' Deut. xi. 11. Not ages in advance.

'Amalek was the first [the beginning] of the nations.' Num. xxiv. 20.

The first of the beginning [first fruits] of thy land thou shalt bring into the house of the Lord thy God.' Ex. xxii. 19; xxiv. 26; Lev. xxii. 10.

Thus the Scripture use of 'this word 'beginning' settles its import. It denotes the commencement of a process, the head of a class, the first of a series of things, persons, acts or events.'

It occurs fifty times in the Hebrew Scriptures, eighteen times in the Pentateuch—the five books of Moses. But in no case does it denote a space of time, as Dr. Boynton stated and repeated with such emphasis. In twenty-one texts it is rendered 'first fruits'—of the land—corn, wine, &c. In all these cases, it is confined by the context to things then existing, and applied to the first of the series to which it belonged.—

The Oracles of God bear the sanction of silent nature's Great Lawgiver. The reign of death through six thousand years, Gen. iii.; his washing the world of its pollution, Gen. vii.; his Holy Law, given to Israel redeemed, by a display of power that opened the sea and 'shook the earth'; his word, accomplished for ages, in the dispersion of Israel; in the rise and revolutions of all earth's mightiest empires through four thousand years; in the birth and baptism, ministry and resurrection of the promised seed—our Lord Jesus Christ; in the modern history of Rome, Mahomedanism and Palestine,—all, for thy pleasure they are, and were created.—God had an object in creation. The world is the theater for displaying his glory—his good will. But the theory of Dr. B. is blind to God's revealed object in creation. So he assumes the most monstrous miracles, or freaks of nature, to suit his fancy—as if miracles were wrought without aim or object. For instance,—

Our world was once in a gaseous, nebular, or cloudy state. This was all 'the creation—in the beginning.' Thence the processes of nature took their rise. All proceeded through untold ages by the laws of nature. But nature is as blind to all moral ends, as the ancient symbol of Justice. Hence, the vapor, gas, or nebular mass, could condense, and become a molten, volcanic, fiery ball! Then, the cooling crust became, in after ages, granite, or grained rock; though the volcanic stream of fiery matter is never made to cool, or change, into granite! Again, by the action of the elements on this granite crust, it partially dissolved and forms the first sedimentary strata, being washed by some freakish 'flood.'—

Then, mounting higher, plastic nature yields

and changes, to adapt its forces to the granite hundreds of feet below the first strata of metamorphic rock, and the water hundreds of feet above it. The rock again dissolves, and by a series of useless miracles of nature, another sedimentary strata is formed.

So the theory blunders on, blind and relentless as death. Miraculous nature rises and falls, going slowly or glibly—starting 'hop, skip, and jump,' to suit the wildest fancy!

What is all this blind theorizing to accomplish? It relieves its advocates from faith in God.

My limits forbid that I should enlarge.

The doctor recommended Anderson's geology.

But Anderson makes concessions and gives facts that utterly subvert his foundation in essential parts of his theory. See Anderson's Geology, chap. ii. pp. 50-53.

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He has not even a 'sandy foundation' left him, in the Hebrew text, to stand upon. This is confirmed by the New Testament, 'He who made mankind at the beginning, made them male and female.' Matt. xix. 4; Mark x. 6. This confines the beginning—Gen. i. 1—to the first of a series of creations, connected with man and the present system of things.

III. But suppose it possible, that the language

of Gen. i. 1 allowed, as he assumes, a long suc-

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theory, unhinges heaven and earth, and sends

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evade the idea that God did in fact create the world. But there was at first no evidence for the hypothesis, only the fancy of the astronomer!

But mark. Lord Rosse's improved telescope has since shown that many of these nebulae are clusters of stars! Therefore, the conclusion is that they are all stellar groups, and so the last and only shadow of ground for that hypothesis is taken from Dr. B. His ignorance of this fact, or his silence, seems alike inexcusable.—He gave no hint of the fact.

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and laws might be supposed to have been the

strongest. For, just before reaching the point

**Poetry.****Forgive and Forget.**

I forgive the offence, but I cannot forget;  
How often that language I've heard,  
And felt that forgive, in such company set,  
Was a vain and meaningless word.

Remember'd offences must canker the heart,  
And poison the fountain of love;  
They rise like an iceberg to keep us apart,  
Wherever our footsteps may rove.

At least I confess when my heart is made sore,  
And my feelings indignant I find.  
The only true method my peace to secure,  
Isto banish the cause from my mind.

I must seek to forget, or I cannot forgive,  
However my reason may strive,  
For it whispers, if just, the remembrance shou'd live,  
While I keep the remembrance alive.

And I turn with a resolute will from the thought,  
Whenever it enters my brain,  
Till my spirit hath found the tranquility sought,  
And no angry emotions remain.

And I pray that the seal of oblivion thus set,  
No future remembrance may break:  
'Tis then I forgive, for the fault I forgot,  
No longer resentment can wake.

**Miscellany.****The Angelical Society.**

AND now, the better to understand Romanism as it is, let us look at the way in which it expends its pecuniary resources in places where it is free from the control of Protestantism, and the restraints of the general spirit of the age.—In the Chinese missions, Perrocheau, vicar apostolic of So-chuen, under date Sept. 4th, 1848, writes to the conductors of the Society for the Propagation of the Faith at Rome, in the following terms :

'In spite of the obstacles which the mandarins throw in the way of the conversion of the infidels, we have received as catechumens 1,280 neophytes, and baptized 888 adults in the year. God be praised. But our angelical society it is which gives us the greatest consolation. The number of the children of the infidels baptized in danger of death continues constantly to increase; this year it amounts to 84,416, about two-thirds of whom, already in possession of unutterable felicity, will love and praise God eternally. The more we receive aid from Europe, the more will this work extend its benefits. We have opened in several cities, small shops where Christian (Catholic) physicians gratuitously distribute pills for young persons who are sick, and generously give attentions of all kinds to the children brought to them. This work produces marvellous effects, causes a very large number to be baptized, and singularly pleases the heathen. In order to explain the prodigious success of our angelical work, you must be informed that all China is covered with poor persons, reduced to the last degree of wretchedness, and burdened with numerous families. Their children lack every thing; no food, no clothes, almost no shelter. The mothers die of hunger and cold; the infants they support perish with them. It is these nurses which give an abundant harvest to our baptizers, who seek those poor wretches in preference to others, accost them with kind words, testify a warm interest in their young families, give pills, and sometimes add alms; they are therefore regarded as angels descended from heaven, and are easily allowed to baptize the perishing little ones. Some of our physicians have often effected wonderful cures, and though their skill is small, enjoy extraordinary repute. Hippocrates was not lauded so much. Sponges are here unknown. We fell upon the idea of getting some from Macao, as more convenient than cotton for baptizing. The pagans admire these sponges, and regard them as an infallible remedy. They are delighted at seeing the foreheads of their sick children laved with so marvellous an instrument. We hope that next year the number of our baptized infants will reach a hundred thousand; by-and-by it may amount to two hundred thousand a year, if you send us good support.'

\*A Society for the transformation of the 'immortal souls' of babies into 'guardian angels' in Skykingdom.—EDITOR.

In no other part of the world can your money achieve the salvation of so many souls. After the conversion of China, which contains more than three hundred millions of inhabitants, you may compute the multitude of little Chinese which every year ascend to heaven. In Europe, perhaps, surprise will be felt at so great a disposal of pills in China. But the astonishment will cease as soon as it is known that the Chinese have a taste for medicine just as Europeans have for tea and coffee.'

Lamentable superstition! Children sent direct to heaven by baptism procured by pills!—Such is sacramentalism in its full growth. Such maudlin and degrading formalism to be represented as the religion of the Savior of the world; and to be substituted here and in all Protestant lands for the vital practical faith of Cranmer, Leighton, Jeremy Taylor, Barrow, Locke, and Howard! How little do these Romish fatigues differ from fetishism! A venerated pill, and a miraculous sponge, as means of effecting Christian conversions! Other resources of the same unworthy kind are employed. Thus in the mission of Tong-King, the Romish Bishop and vicar apostolic, Retord, after reporting the baptisms, during the year 1849, of 9,649 infants of the infidels, states among the causes of this success the following:—

'A collection is made, and a small capital acquired. This capital is employed in trade, or laid out in the purchase of a piece of land.—With the income we purchase boards to make coffins, and religious and funeral tokens; then, when the children of the pagans die, the society gives them a solemn interment, with music, and a drum and a troop of little children of both sexes who follow the procession. The heathens are ravished with this pomp; so that when one of their children falls sick, they, of their own accord, intreat us to go and baptize it. There is in the mission at present a great zeal for this work; but to sustain this ardor, I must get many books, images, and chaplets made. All the objects of the kind you have sent me are used for the purpose. But they are not enough. I am getting made here many chaplets for this purpose. Nevertheless, we shall never reach the number of baptisms in China, for the people here are very fond of their children.'

The dumb show of a funeral parade a means of conversion! A drum and fife beating up for infant recruits in the army of Christ! Images in place of the primer! Chaplets over a tomb instead of the word of the living God in the heart! Yet only comparative success; for the parents 'love their children' and, hence it would seem, are anxious to save them from this parade and mummery. And in China the saved souls are so numerous because parents do not love their children! In other words, they care not what becomes of them; and therefore let them fall into the hands of the Romanists. No matter, being in those hands, and being baptized by those hands, they pass at once from earth to heaven! This is sacramentalism in all its destructiveness. No! there is no qualification in the absurdity. Witness the words which follow, and which proceeded from another missionary bishop and vicar apostolic, 'Miche, bishop of Dangare':—

'When on the point of separating from these savages, I perceived a woman carelessly stretched on a mat, and near her lay an infant which was at her breast. This poor creature, about a year old, was nothing but skin and bone. A part of its body, devoured by scrofula, was a prey to putrefaction, and exhaled a fetid odor.—I told the mother that I could do her child good, and begged her to take it into her arms. Then I baptized that poor little one, of its tribe the first born for heaven. May that child, predestined for celestial bliss, when once in possession of eternal happiness, intercede with Jesus Christ in favor of his countrymen, and become the guardian angel of his nation!'

This poor, wretched, dying child 'the guardian angel of his nation!' Well, he might be as fit and render services as good as many others who hold the same post in the Romish hierar-

chy of heaven. St. George, the guardian angel of England, should be worshipped blindfold, if he is to have worshippers at all. In this particular of guardian angels we find that pagan element which so largely enters into Romanism; and both pervades and pollutes the whole system. Repeatedly does it present itself in the instructions offered to the people in the works which lie before us. In the catechism, entitled *Doltrina Cristiana breve*, originally composed by Bellarmin at the command of Clement VIII., and in 1839 newly edited and published at Rome, in answer to the question, 'Do you not fly for refuge to the other saints besides Mary?' this reply is given by the scholar, 'I fly for aid to all the saints, and especially to the saints of my own name, and to my guardian angel.'—*Journal of Sacred Literature*, pp. 23-25.

The writer of the above thinks it is a lamentable superstition that sends children direct to heaven by baptism procured by pills. And so it is. It is a blasphemous superstition that sends ghosts, adult or juvenile, to heaven, direct or indirect, by baptism or rhantism procured in any way. But paidorhantist Protestants admit the validity of such baptisms, and would not repeat them; for the Romish, they say, is a true church, only corrupt. Its ordinances are therefore valid. If this were denied, it would play havoc with the Christianity of the Reformers; for Luther, Melancthon, Calvin, Knox, &c., had no other than Romish baptism to constitute them baptized. The baptism being esteemed valid, what boots it how it is procured? Whether 'by pills,' or by indoctrinating the parents with superstitious notions about infant-soul damnation to the flames of hell? The procreation is a mere question of relative absurdity. Pill-procurement, and funeral drum-and-fife parade, are harmless absurdities; and quite as rational an introduction of infant ghosts to the spirit-world as any Protestant invention extant. Romanists will not admit unrhantized infants to funeral honors, and sepulture in consecrated ground; neither will the Church of England Protestants; and both classes believe in the angelization of their 'Immortal Souls!' The Chinese have faith in the pills, because they sometimes cure, but none in the religion; the 'outside barbarians' think every thing of this; and thereby convict themselves of less sagacity than the Celestials, *in re Superstition versus Common Sense*. Before ignorant pagans are consigned to eternal torment without one ray of hope, let intelligent professors of the faiths of Antichrist's dominion, styled 'Christendom' by misnomer, ask themselves how they can possibly escape.

What stupid ideas mankind have got into their heads about angels! Angels made out of infant ghosts! And the process, too, of angel manufacture, how thaumaturgical and instantaneous! The following is the receipt:—Let a priest or clergyman take a pagan or outside barbarian of eight days old, and then, dipping his hand, or a sponge, or a piece of cotton, into water, shake or squeeze the same over the face, and sign its forehead with the sign of a cross, repeating the words, 'I baptize, &c.' After this, it may be pill-poisoned, cast into the Tiber, Thames, or Ganges, &c., or disposed of in any other way resulting in the separating of soul and body, and its immaterial spirit regenerated by the holy water, will fly on the down of an angel's wing to glory, and expand into an angel there!

And this is 'the true faith of a Christian,' which qualifies for a seat in the orthodox Parliament of Britain, made up of Papists, Protestants, and infidels, of all shades of delinquency, to the exclusion of the more rational and conscientious sons of Israel. O, Gentilism, by whatever name expressed, how long shalt thou hoodwink the nations, and betatter the wise and prudent with thy filthy rags! That thy destruction may soon come as a whirlwind from the east, be the effectual and fervent prayer of all who love the truth, and hate hypocrisy and sin.—*Her. of the Kingdom and Age to Come*.

The worthiest people are most injured by slanderers, as we usually find to be the best fruit which the birds have been picking at.

**DISCOVERY OF A BURIED CITY.**—In the account of the arrival of the Ripon steamer, in the news of Saturday last, mention was made of the discovery of a buried city in Egypt, named Sackareh. It appears to be situated about five hours' journey from Cairo, near the first cataract. An Arab, having observed what appeared to be the head of a sphinx appearing above the ground near this spot, drew the attention of a French gentleman to the circumstance, who commenced excavating, and laid open a long-buried street, which contained 38 granite sarcophagi, each of which weighed about 68 tons, and which formerly held evidently the ashes of sacred animals. The French gentleman has got a grant of the spot from the Egyptian Pacha, and has exhumed great quantities of curiosities, some of them ancient earthen ware vessels of a diminutive size. This street, when lit up at night, forms a magnificent sight. It is upwards of 1600 yards long. Many of the curiosities dug out have to be kept buried in sand to preserve them from perishing. At Alexandria, just above the square, and near the Greek Church, there has also been laid open very recently the foundation of what is believed to be the once famous Alexandrian library, destroyed by Caliph Omar. The ruins dug from this spot, which consist principally of bricks, are being sold for ordinary purposes. During the stay of the mail steamer Ripon at Alexandria, at the beginning of the month, the admiral agent of her, Lieut. Newenham, visited the spot, and he states that he saw large quantities of calcined earth and blackened bricks, the effects of fire.—Lieut. Newenham brought away with him, and has it now at Southampton, a drawing from a handsome sculptured blue granite stone found amongst the rubbish on this spot. The drawing represents a winged sphere, underneath which is a figure like a baboon in a sitting posture, with uplifted hands. Below this are the figures of what are believed to be kings, over the heads of which are a quantity of hieroglyphics, seemingly a record of their names and titles.—*London News*.

**If** ONE who in early years will not go forward with virtuous forethought and resolution along the path which he is to travel, will be forced, it is probable, in maturer years to look back with compunction and sorrow.

**If** SPRING puts forth no blossoms in summer there will be no beauty, and in autumn no fruit. So if youth be trifled away without improvement, riper years will be contemptible, and old age miserable.

**If** KNOWLEDGE is not wisdom. A person may know much and yet have no claim to be called wise. Wisdom is the practical application of knowledge.

**If** THERE is something beautiful, pious and tender in that word of sad import, 'adieu.'—That is 'may God guard you, to God I commit you.'

**If** THERE is a voice of warning in the following, to which the young especially, should give earnest heed:—'But one false step, one wrong habit, one corrupt companion, one loose principle may wreck all your prospects, and all the hopes of those who love you.'

**If** ITS a vain and wicked heart that shrinks from the duties of life and religion.

**If** ASKING a favor by letter, or giving a person time to think of it, is only giving him an opportunity to get off handsomely.

**If** EXPERIENCE is the light in the ships stern shining on dangers past but foreshadowing dangers to come.

**If** THE beauty of behavior consists in the manner, as well as the matter of your discourse.